

THE ACADEMY.

A Record of Literature, Learning, Science, and Art.

"INTER SILVAS ACADEMI QUÆRERE VERUM."

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No. 64.]

REGISTERED FOR

WEDNESDAY, JANUARY 15, 1873.

TRANSMISSION ABROAD.

[Price 6d.]

General Literature.

Les Humbles. By François Coppée. Paris : Alphonse Lemerre, 1872.

Two years ago, in the pages of the *Academy*, it was sought to estimate the work of the most acceptable of recent French poets, from the time when the work was tentative and the poet a youth to the time when the work was surer and the poet an accomplished man. M. Coppée's course since 1870 has been unequal, and at certain moments disappointing; but its last step is a step in advance—the publication of *Les Humbles*. The war and the revolution were misfortunes for his work, his genius and acquirements not being of the kind to be exalted by either. Victor Hugo, with no loss of prestige or power, could bewail "the terrible year" in passionate verse; but Coppée, who is most of all literary and least of all political, struck only a feeble and unworthy note in his few lyrics of the war and the peace. In common with many another imaginative writer, for whom the times have proved too heavy, he produced duly measured lines which as to the matter, not the manner of them, are fuller of patriotism than of poetry. So at least one must speak of the "Lettre d'un Mobile breton," and of the "Plus de Sang"; yes, even of the "Bijoux de la Délivrance," and of "Fais ce que dois," though these have at all events, in addition to the habitual faultlessness of versification, the accent of passion and a very seething sense of unforbidden wrongs.

Of "L'Abandonnée"—a two-act drama in verse—something more, or something different, deserves to be said. It did not show to those who watch the progress of this poet—a leader, we may call him, of the third or new generation of romanticists—that he had acquired the constructive skill usually so necessary at the theatre, for it presented scarcely more than two situations—the beginning and the end of a career—with between them a lapse of time and events which no common treatment by a common dramatist could justify. And yet, however ineffective may have been this play upon the stage, one is not inclined to quarrel seriously with M. Coppée on account of it, because the very abruptness of transition from beginning to end renders more vivid the contrast of the *tableaux*: first, the little sewing-girl is exposed to a temptation; then, suddenly, it is an outcast who dies at the hospital—the student and

seducer of past years now standing as physician by that premature death-bed.

From the new volume, styled *Les Humbles*, memories of the war are not wholly absent; and in so far as they are present, they weaken the book. For the little war-poems have neither the substance nor the style which one demands in work that is to last; and their admission into a volume otherwise so worthy to live is probably due to the fact that artistic and sympathetic men who live through a great national crisis feel the interest of that crisis so stupendous that they become for the time incapable of knowing the artistic value of work which has that crisis for subject. For the moment, almost any treatment seems sufficient—the treatment being so little, the subject so much—and it is only when the passion of the time has cooled that there become apparent the deficiencies which passion and sympathy have covered. And from this may be deduced a one-sided truth, to add to the many which are the fruit of criticism—the truth that an artist may do well to eschew in his work those contemporary themes which stir him to a point at which excitement becomes *exaltation*. His work is better when thrown back upon art alone for its effect. This, at all events, is a half-truth which we may preach to M. Coppée.

And the finest and most abiding things in *Les Humbles* are undoubtedly the poems in which M. Coppée has treated themes without his personal experience; relying, if you will, upon keen observation, but also upon dramatic power, for the insight into lives different from his own, and upon unsparing labour for the art which makes the student's observation and the poet's insight useful or pleasurable to men. "La Nourrice" is probably the strongest and the saddest of these studies of humble and secluded life which M. Coppée has executed, and one must go back to that which is quite the best in Victor Hugo—quite the most vivid in Casimir Delavigne—to find the equal of his picture of the wet-nurse in the mad-house at Caen: a woman with aimless hand on a livid breast, and foot mechanically rocking an empty cradle, for all consolation. Art like this has something in common with the pictorial art of Regnault. To borrow a happy word of Mr. Colvin's, it is an art, not of rapture, but of "remonstrance."

A study calmer and not less complete is that of "Le Petit Épicier." What there is of poetical—nay, what there is of tender, humane, and regretful—in the character and intimate

thought of a small tradesman of Paris, is here brought out with very noteworthy skill, and still more noteworthy sensitiveness and breadth of appreciation. And the whole family group—the peevish and disappointing wife, the embittered, silent husband, and the mother who goes back to Soissons lest bad times should become worse—all these are presented with a delicate fidelity and individuality which Meissonier would hardly surpass, and with a peculiar quietness and reserve of pathos which more often accompanies somewhat different gifts. The picture of the unfrequented shop in the third-rate quarter of Paris, with the brooding “little grocer” chopping his sugar with melancholy, may well remain with one when the memory of more ambitious work shall have passed away. In the poems entitled “En Province” and “Un Fils” the work is equal in carefulness and completeness to that in “La Nourrice” and “Le Petit Épicier”; though in one of these—“En Province”—the work is bestowed upon a subject which lacks the striking dramatic situation of the “Nourrice” and the peculiar and unwonted appeal of the “Little Grocer.” In “Un Fils” there are many touches indicative of shrewd yet indulgent contemplation of the world and its ways. It is not, for example, quite without originality that M. Coppée represents the poor and sometime blameless mother as eventually soured and spoilt—not blessed and edified—by a life of monotonous trial. And again, in the *conciérge* of the house where mother and son occupy a couple of attics, we have a sketch of complacent prosperity which, if sufficiently enlarged and elaborated, might be of some service in comedy.

Turning to the “Promenades et Intérieurs,” which close the volume, it becomes clear that it is no longer much of matter, but chiefly of manner, that we can speak. Little poems of ten lines each, they record an impression while it is fresh; a feeling hardly strong enough to be called an emotion; the aspect of a chamber at a given moment; the glimpse of the poet playing the flute at an open window in summer. They may be thought of along with some among the smaller etchings of Ostade, alike for triviality—or, dare I say, simplicity?—of subject and delicacy of treatment. This at least is true of the best of them: perhaps not of the many which seem indeed to need the apology of that playful fiction by which, in the last of the set, the reader is represented as looking over the shoulder of the writer, to read that which is meant for the writer alone. But it is true—and perhaps even stronger praise might be true—of some half-dozen; including certainly the lines in which M. Coppée has hinted at that errant *Schmucht* of the poetical un-Philistine nature which I think Mr. Matthew Arnold has painted in his “Scholar-Gipsy,” and Mr. Browning (of course, how differently!) in his study of “Waring.”

FREDERICK WEDMORE.

Taine's History of English Literature. H. van Laun.
Edmonston and Douglas.

M. TAINÉ has read most of our classics, and he has also been graciously pleased to decide that the artistic evolution of a nation is a reflection of its social evolution. This theory has two merits; any one who was engaged in serious researches in the history of a literature might find it an useful working hypothesis, and any one who wished to group the obvious facts about a foreign literature in an emphatic and plausible way would be the better for such a thread to stretch his collections on, and would not be reduced to the necessity of trusting to the daily decreasing remoteness of his subject for the freshness of his book. Even without such assistance, M. Taine's vivacity would have secured freshness enough, and when we have compared the size of

the book with the extent of the subject, a few diffuse and copious pages are enough to show that the author has taken too much space for exposition to have room left for original enquiry. In fact, the theoretical part of the book comes to little more than a statement that the English have what the translator calls “a deeper sap” than the French, which is illustrated *ad libitum* by bringing the familiar contrasts between French and English history to bear on the familiar contrasts between French and English literature. This is done with an union of force and clearness and profusion which almost recalls Macaulay; only Macaulay was fortunate in always having a definite story to tell, or at least a definite thesis to prove. To have gone through English literature with unfailing vigour with no very glaring omissions and with what may be called substantial accuracy is a very considerable feat: but here our praise must end. M. Taine appears to be of opinion that his method is an advance upon Sainte-Beuve's; it is a pity that he did not allow himself to be guided as often as Sainte-Beuve by the presumption that whatever has been respected is probably respectable. Literary scepticism may easily be excessive; to be quite frank, there are passages (especially in the chapter on Pope) which recall the irreverence and injustice of the Romanticists without their fervour; there are others which recall the narrowness of the older school of French criticism without its systematic sanity. In details the conventional account is too often repeated without examination: it is a more serious fault that the whole treatment of what we call the Elizabethan period is capricious to the last degree; all the minor dramatists, from Kyd and Marlowe to Webster and Massinger, are discussed pell-mell; then we have a chapter on Jonson; then a chapter on Shakespeare. Considering how the authors of that period studied and criticised each other, it is simply astonishing that a writer with pretensions to a scientific method should have sacrificed the natural development of his subject which coincided with the simple chronological order to a frigid rhetorical climax. After this it is not surprising to find the anthropomorphism of Milton caricatured (often with a certain felicity) on the hypothesis that his imagination was occupied with the vision of a heavenly Whitehall, while such a magnificent *tour de force* as the *Samson Agonistes* his most faultless, though far from his greatest, work, is ignored altogether. Dryden is better treated; he was not above the level of the highest admiration of an industrious *littérateur*. It may be matter of opinion whether the Romantic movement has produced better fruit in France or England; whether it is a compliment to Wordsworth that M. Taine finds parts of the *Excursion* almost like a discourse of Théodore Jouffroy's; and whether Alfred de Musset is really a more profound or original poet than Tennyson. It is certain that M. Taine seriously misconceives the aesthetic value of the archaic element in Scott's novels, that he utterly misses the ethical charm of his poetry, and, for that matter, of poor Southey's too. He imagines that the value of both is simply that they have a good collection of picturesque properties, whereas Southey's merit lies in his moral elevation and in the dignified and ingenious though slightly mechanical construction of his stories, while Scott's lies in the temperate sentimentalism of a robust and healthy nature.

The fifth and last book is simply a collection of separate studies on Macaulay, Dickens, Thackeray, Mill, Carlyle, and Tennyson. The essay on Mill has been approved by its subject; those on Thackeray and Dickens are ingenious and amusing, though the writer makes the mistake of attributing all the traces that they share the moral beliefs of Englishmen to a direct purpose of moral edification, to which Thackeray at least was a stranger.

A propos of Thackeray, it is a pity that Mr. van Laun has not noticed that in the popular edition of *Vanity Fair* a passage which he assures us was omitted after the first edition has been happily replaced. The author is satisfied with the fidelity of the translation, and in spite of one or two curious locutions it is readable enough; and it is certainly a public service to have placed a work so vigorous and stimulating as Taine's *History of English Literature* in the reach of that large and unhappily increasing class who read not from desire of knowledge, but to avoid the inconveniences of ignorance.

G. A. SIMCOX.

An Introduction to the Study of Dante. By John Addington Symonds, M.A., late Fellow of Magdalen College, Oxford. Smith, Elder, and Co., 1872.

MR. SYMONDS' agreeable volume differs from other books that have lately been published on the same subject in being rather a critical review of Dante's great poem than an explanatory analysis of its contents, like Miss Rossetti's *Shadow of Dante* (see *Academy*, vol. ii. pp. 551, 552), or this together with the discussion of numerous theories relating to it, like Dr. Pfeiderer's *Göttliche Komödie* (see *Academy*, vol. iii. pp. 163, 164). It is true that incidentally we are introduced to a great part of the poem, and are thus enabled to form a tolerably accurate idea of its various parts, but the course of Dante's narrative is not systematically followed. Nor does Mr. Symonds, though he has evidently studied the text of the *Commedia* with minute care, pretend to an extensive knowledge of the questions which have been raised in connection with it, for in his preface he expressly disclaims any but a limited acquaintance with Dante literature, nor do we meet with any reference throughout the book to the great German critics, who have contributed more than anyone else to the right understanding of the poem. Anyone, therefore, who expects to find these elements in this volume will be disappointed, and for this reason a better title might perhaps have been found for the work than *An Introduction to the Study of Dante*; but still *non omnia possumus omnes*, and our author's style is so delightful, his criticisms for the most part so excellent, the points he discusses so numerous and so varied, and the interest with which he invests the subject so sustained, that we should be hard to please if we required more. It is, therefore, as a critical and artistic study of the poem that we propose to regard it, premising first a general account of its contents.

Mr. Symonds commences with an interesting sketch of the general tendencies of Italian history before Dante's time, and of the causes which produced the political entanglements in the midst of which he lived. Here, as elsewhere throughout his book, he endeavours to elucidate his subject by means of comparisons; and so, contrasting mediæval Italy with ancient Greece, he describes the influences which prevented the Italian States from working out their history as those of Greece had done—the jealousy and greed of foreign powers, and the existence of an anomalous spiritual power in the midst of them. "It was," he says, "as if the States of Greece before the age of Pericles had been subject to the continual interference of a flourishing Persia, a greedy Macedonia, a heartless Carthage, and, moreover, had established in the midst of them, say at Delphi, a selfish theocracy, regardless of their interest, but rendered potent by superstition and by unbounded wealth." In the same way, at the end of the volume there is an excellent analysis of the spirit of chivalry, in connection with the influence of the Provençal poetry on Dante and his contemporaries in Italy. The second and third chapters are taken up with a life of the poet, together with notices of his minor works, after

which our author proceeds to what is evidently to him the interesting part of his work, the study of the *Divine Comedy*. Under the head of the "subject and scheme" of the poem, he discusses such questions as its relation to other epic poems, the originality of its conception, and the nature of its allegory; then passing on to its "human interest," he speaks of various features of Dante's character as revealed in the *Vision*, his mode of viewing human nature and the men of his time, and the human aspect of the principal episodes of the poem; and in order to discuss the different characters introduced more fully, he conducts us through the various spheres of the spiritual world, and passes in review the main personages that are found in each. Finally, he investigates "the qualities of Dante's genius," the intensity and definiteness of his power of vision, his compression of thought, and the trenchant brevity of his expressions; in illustration of which points he notices his pictorial descriptions and his similes; and compares the sublimity of Dante with that of other great poets, and his art with the other forms of art in mediæval Italy, concluding with an estimate of his place in the literature of modern Europe. All these points, and many subsidiary ones, are treated succinctly and lucidly, and illustrated by well-chosen passages, so that a definite impression is left on the mind, and the reader's interest is never allowed to flag.

In designating the *Divine Comedy* as an apocalypse rather than an allegory, and comparing it with the Revelation of St. John, inasmuch as in both of them the great truths that they embody are represented in the form of pictures and narrations, Mr. Symonds appears to us to have drawn a very accurate distinction. At the same time he does not deny that a distinctly allegorical element appears here and there in the course of the poem, and in particular at its commencement; though in interpreting that part he has laid too much stress on the political side of the allegory, to the exclusion of its moral and personal bearings. He is happy also in his comparison of Dante and Milton, where he characterizes the former as Italian and mediæval, the latter as Northern and a child of the Renaissance. His style is so charged with metaphors and metaphorical expressions, and his desire of placing every statement before the reader in the most forcible light is so strong, that we might almost fancy he had been infected by the spirit of his favourite author. We cannot do better than give a few instances of his effective use of this kind of diction. "Dante incarnates the spirit of Mediæval Christianity, so that we may study it in his poem as we interrogate the features of a face to learn the secrets of the soul beneath." The meeting of Virgil and Beatrice is "the mild and melancholy radiance of the faithful guide of the *Inferno* paling before the rising splendour of the queen of Paradise, as the moon fades into the dawn and vanishes in silence." The harmonious structure of the poem is called "the line of beauty, plastic in the poet's hand, which curves and is complete in the three *Cantiche*." The following description of three different kinds of epic rhythm deserves to be quoted at length:—

"In reading the hexameters of Homer we seem to be sailing buoyantly over the crests of Atlantic waves: Milton's blank verse is like a fugue voluminously full upon an organ of many stops: Dante's *rime*, terse, definite, restrained within precise limits, has no Homeric ocean-roll, no surges and subsidences of Miltonic cadence, but, instead, a forceful onward march as of serried troops in burnished coats of glittering steel. His lines support each other, gathering weight by discipline, and by the strict precision of their movement. Or, to use another metaphor, they are closely welded and interlinked like chain-armour, so that the texture of the whole is durable and supple, combining the utmost elasticity with adamant hardness."

In like manner, there is much vigour in such expressions as "the powerful will with which he forced thought into

language"; "he wrings sublimity from his subject in spite of its detail and minuteness"; and the love of the *Vita nuova* is happily described as "such love as the 'young-eyed cherubim' might feel." A style which abounds in these forms of speech requires to be carefully guarded, and it is surprising that our author should have succeeded in sustaining it so well throughout his volume; but if he takes a wider flight in literature, he will be wise to prune it considerably. In a few instances the desire to be effective has even betrayed him into faults of taste. It was hardly well to tell his readers that "the Bolge are full of action, vanity, and interest. We do not wonder what the demons find to do to drive away their sulphurous ennui."

And yet, notwithstanding Mr. Symonds' careful study of Dante, we cannot help doubting whether he fully appreciates him after all. His point of view is so much of the nineteenth century that he seems to admire rather than to sympathize. For this reason he is hard on the mediævalism of the poem, and finds many parts dull, which, in spite of their abstruseness, possess a peculiar interest of their own. He finds, without reason as we think, great frigidity arising from the twofold character in which Virgil and Beatrice appear, of human persons and allegorical abstractions. He complains that we are prevented from feeling interest in them. But they are not intended to excite our interest; half the weird mysteriousness of the poem would be lost if we felt that our guides were beings like ourselves, and were not half shrouded by their double personality. Nor can we allow that the *Commedia* is deficient in scenic sublimity, or that this is seriously interfered with by the smallness of scale of much that is described, or by the definiteness of the delineation; the darkness, and confused sounds, and half revealed forms, that compose the background of all the scenes in the *Inferno*, more than counterbalance any sense of limitation which might arise from these causes, and the whole atmosphere of the Paradise is that of indefinite magnitude. But though in some of these points we may think that Mr. Symonds has not fully entered into the spirit of his author, we can unhesitatingly recommend his book to students of Dante, for the interesting and tasteful criticism which it contains.

H. F. TOZER.

Traditions, Superstitions, and Folklore (chiefly Lancashire and the North of England): their Affinity to others in Widely Distributed Localities, their Eastern Origin and Mythical Significance. By Charles Hardwick. Manchester: A. Ireland and Co.; London: Simpkin, Marshall, and Co., 1872.

THE author of this book says, at the end of his preface: "I would gladly persuade myself that I have, at least, rendered what many regard as frivolous, and others as very abstruse and very 'dry readings,' interesting, attractive, and instructive to the general reader;" and to a certain extent he may have succeeded in his purpose. But he should have set to work more carefully in order to avoid leading the "general reader" astray by false or inaccurate statements such as a few that I will instance. On p. 36, we read: "Mr. Angus (read Angus) says, some of the western tribes of Australia 'have no means of kindling fire,' . . . the Tasmanians are in the same predicament. . . . According to Father Gabian (read Le Gobien), fire was utterly unknown to the natives of the Ladrone Islands." The erroneous character of these pieces of information appears from Tylor's *Early History of Mankind*, p. 234, seq., 238., 2nd ed. On p. 61, Mr. Hardwick quotes "a work entitled 'Naogeorgus,' but generally styled the 'Popish Kingdom,' published in 1570, and translated by Barnabe Googe." Naogeorgus (Grecised from Kirchmayer) is the name of the author of the well known work,

Regnum Papisticum, not the title of the work itself. What is repeated from Kelly, on p. 68, about "Kushtha, the embodiment of the Soma," &c., is corrected by Max Müller, *Chips*, ii. 206, seqq.—The story quoted on p. 129 from Crofton Croker, of the *boggart* who accompanied the farmer Cheetham on his flitting, is not a *nouvellette*, but a genuine tradition existing amongst many peoples. Vide Grimm, *Mythol.* p. 480; *Gervasius von Tilbury*, ed. Liebrecht, p. 167; and my notice of Harland and Wilkinson's *Lancashire Folklore*, in the *Heidelberger Jahrbücher*, 1868, p. 93. "The dawn of the Ragnavöck (read Ragnorök or Ragnarökr), 'the great day of arousing,' according to Scandinavian mythology" (p. 135). Where did Mr. Hardwick find such an explanation?—"Frederic Barbarossa, he of the red beard like Odin" (p. 164)—for *Odin* read *Thor*.—"Kelly says he can find accounts of the nightmare assuming the forms of a mouse, a weasel, a toad, and even a cat, but never of a horse or a mare, except in the picture referred to" (p. 184). But see Grimm, *Myth.* p. 433, 1194; Ralston, *Songs of the Russian People*, p. 133, 2nd ed.; Ellis, in Brand, iii. 155, "The Nightmare and Her Nine Foals." The painter Fuseli is not, therefore, guilty of perpetrating a "great and absurd blunder."—"The Rev. G. W. Cox, in his *Mythology of the Aryan Nations*, referring to the origin of Greek 'Lykanthropy,' says:—'The question to be answered is, Whence came the notions that men were changed into wolves, bears, and birds, and not into lions?'" &c. (p. 240). But Dr. Livingstone reported, in his first travels, that the inhabitants of the neighbourhood of Kebrabasa, on the Zambesi (near the Portuguese settlements), believed their chieftain to have the power of transforming himself into a lion when he wished to kill anyone, and then resuming his human shape. On p. 253 there is a quotation from a MS. of the seventeenth century: "Take a knife or an awl which has been stroked with a magnet, and previously stuck through a great Frögroda (?), slit the bark," &c. Instead of *frögroda* it should be *frö (groda)*; both words mean *frog* in Swedish, and the commoner expression *groda* is a parenthetical explanation of the rare form *frö*, which also means *seed*. It follows, therefore, that the charm in question was derived from Sweden. In addition to these corrections, I will only observe that in Mr. Hardwick's book there is much (e.g. chaps. i. ii.) that is confused, superfluous, and unprofitable to the "general reader," who will scarcely know how to find the passages referred to as in Kemble, Wolf, Schwartz, &c., without any more precise indication (for though they are nearly all to be found in Kelly, they have to be looked for there); and that Mr. Hardwick would have done well to leave etymology alone altogether, as he is a perfect tyro in the science. All these defects must be corrected before his book can prove "instructive" even to the "general reader."

FELIX LIEBRECHT.

LITERARY NOTES.

Mr. W. G. Palgrave's "Anatolian Spectre Stories," in the *Cornhill Magazine* for January, have a weird reality which would guarantee their authenticity even if the writer's name did not do so. In the last, popular superstition seems beginning to undergo the transformation which results in substituting ghosts for evil spirits.

Fraser is more readable than usual this month, though it cannot be said that Mr. Froude's "Address in Answer to Father Burke" does much to weaken the force of Mr. Lecky's strictures (*Macmillan* for January) on his new zeal for the divine right of the strongest and his political intolerance of Catholicism.—There is an ingenious paper on Shaftesbury by "L. S." treating him as the Matthew Arnold of Queen Anne's reign; a companion study of Mandeville is promised.—Mr. Galton's idea of "Hereditary Improvement" has the misfortune of being very old, for the natural

aristocracy which he proposes to found by the help of tables of averages, when founded, would be exposed to all the same temptations and dangers as aristocracies of birth or wealth in the past and present. Experience shows that in a close caste the average standard of physical and mental development may be raised for a time, but that the non-privileged classes suffer more than in proportion, and that such "sports" as really transcendent genius do not become more common than in a natural democracy.

"Sir Tray: an Arthurian Idyll," in *Blackwood*, is a good parody of some parts of Mr. Tennyson's last volume, which were no doubt open to the implied criticism.

Lessing's Prosa, a selection from his complete works, by A. Luthardt, for the use of schools and families, might supply a want more felt by foreigners than the author's countrymen. Good German prose is not plentiful to begin with, and the best authors in point of style are voluminous and not always didactic. But Lessing's best prose works are short, and both in style and substance deserve on their own account the deliberate study which reading-books receive, though it is half wasted on most of them.

The *British Quarterly Review* (January 1) has an article on Ewald with special reference to his last work, *Die Lehre der Bibel von Gott*, which the writer welcomes as a kind of palinode, modifying his most extreme statements on the subject of inspiration. The reviewer is not much at home in the learned world of Germany, as he makes Professor Max Müller the son of Otfried, the historian, instead of Wilhelm, the poet.

The "Study on Sophokles" in the *Westminster Review* for January is less valuable than most of its predecessors; the writer is too anxious to insist on the philosophical value of Sophokles as a precursor of Plato, finds the immortality of the soul as a religious doctrine in the *Antigone*, and considers the *Oedipus Coloneus* an adequate solution of the problem of human destiny as presented in the *Oedipus Tyrannos*. He is also at superfluous pains to deny the anecdotes which represent the poet as addicted to indulgences which in his age were not incompatible with self-respect. Altogether he is so busy with the claims of Sophokles as a preacher of righteousness that he fails to throw much new light on his characteristics as an artist.

One of the most amusing of Voltaire's blunders as an historian and a maker of compliments was that of apologizing to the Austrian chancellor Ulfeldt for not having, in the *Siecle de Louis XIV*, praised him for the gallant defence of Barcelona by his father some fifty years before. The letter in which Voltaire makes the mistake is not known, but it accompanied the copy of his work which was sent to Ulfeldt, with two others, for presentation to Maria Theresa and the Emperor Francis, and his answer to the chancellor's acknowledgment and correction has just been discovered by Alfred v. Arneth in the imperial archives at Vienna, and published for the first time in the *Vienna Abendpost*.

The Vicomte de Rougé, the well-known Egyptologist, died at Paris early in the month. The *ci-devant* Emperor Napoleon III., who died on the 9th inst., was not entirely without merit as an author. His *Napoleonic Ideas* gave rather inarticulate utterance to a certain measure of confused but original political insight. His *Vie de César*, though without independent scientific value, will rank rather above Frederick the Great's *Anti-Machiavelli* as a literary curiosity; some passages are very creditable specimens of how history may be written when more lion's whelps have learnt to paint.

In the *Allgemeine Zeitung* (January 11) Berthold Auerbach begins an elaborate and rather enthusiastic appreciation of Gustav Freytag's last romance, *Ingo und Ingraban*, parts of which he considers to be nothing less than Homeric.

Mr. W. R. S. Ralston, of the British Museum, author of *The Songs of the Russian People*, and translator of Krilof's *Fables*, has been elected a corresponding member of the ethnographical section of the Imperial Geographical Society of Russia.

Art and Archaeology.

Rossi's and Cibo's Painters of Foligno. [*I Pittori di Foligno. Testimonianze autentiche, raccolte ed ordinate dal Prof. Adamo Rossi. Perugia, 1872. Niccolò Alunno e la Scuola Umbra. Di S. Fren-fanelli Cibo. Roma, 1872.*]

THERE was a time within the memory of the present generation when Italian writers on art produced essays in which real ignorance was thinly concealed under rhetorical flourishes. A great and curious change has taken place in our day; and modern students of the fine arts in Italy are content to register with cold accuracy the fruits of research in the records of municipalities or lawyers' offices. It is quite natural that Italian writers should fall from one extreme into the other; but a pardonable wish may be expressed that they should season their materials with something less dry than the texts of contracts or the bare sentences of inscriptions. Both of the books to which our attention is now directed are made up in a great part of documents; one is published at Rome, the other at Perugia. Both are the result of independent enquiry; yet they treat of the same matters, and are published at the same time. Without attempting to divine what cause induced two writers apparently strangers to each other to enter minutely into the chronology and life of painters so obscure as those who illustrated Foligno in the fifteenth century, it may be useful, in a few sentences, to extract what these contributions contain that is new and useful to the history of art.

Looking back at the earlier periods of development in the cities bordering the valley of the Topino, and comparing the remnants of pictorial productions which they contain with those of more important centres, we observe that previous to 1450 the models most in favour were those of the school of Sienna. To the preservation of one picture in San Salvatore of Foligno we owe our knowledge of Bartolommeo di Tommaso, who cultivated this form of art with moderate success; but a record of 1447, printed by Rossi, discloses Bartolommeo's permanent residence at Foligno, and proves that Siennese tradition was not a transient one, nor entirely dependent on the wandering disciples of a distant school.

The quaint sternness of Siennese types was modified by the Umbrians to a languid softness, which in some artists of the better sort is often charmingly touching. Some traces of this feeling are apparent in Pier' Antonio Mesastris and Alunno, both men of local repute, who were natives and residents of Foligno; but Siennese and Umbrian tradition was modified in both by the spirit and works of Gozzoli. Till now we could only surmise that Alunno and Pier' Antonio contributed to the decoration of Santa Maria in Campis, which Pietro delle Casse founded in 1452 near Foligno. Cibo's quotation from Dorio's history of the Trinci family turns speculation into certainty by establishing that the Crucifixion at Santa Maria in Campis once bore Alunno's name in letters of gold. As this Crucifixion is taken almost exclusively from that of Benozzo at Montefalco, it is more than ever credible that Alunno was Benozzo's assistant. Before Alunno was thus employed, he had doubtless received lessons from a local master; and on this point we obtain some light from Rossi's publication of a will and other papers revealing a painter named Pietro di Giovanni Mazzaforte as the father-in-law of Alunno. We shall presently see that father and son-in-law once contributed to the production of an altarpiece in which the style of Mazzaforte is not to be distinguished from that of Alunno.

The name by which Alunno is known to the moderns is one with which his contemporaries were unacquainted. He

was christened Niccolò by his father, Liberatore di Mariano, of Foligno; but an inscription attached to an altarpiece in San Niccolò of Foligno poetically designates him as "*Alunus (scil. Alumnus) Fulginiae*"; and this designation was substituted, with the concurrence of centuries, for that by which Alunno was familiar in his own age.

The picture which bore the name of Niccolò coupled with that of Liberatore is also that which was executed, in 1465, by the joint labour of Alunno and his father-in-law. It remained till about 1782 in the church of San Francesco at Cagli, and escaped the research of Lanzi; but Lanzi had read a description of it in Colucci's *Antiquities of Picenum*, which reasonably pointed, as he thought, to the existence of an artist of the same name, but different family, who lived at the time of Alunno in Foligno. Rossi's discovery of Alunno's pedigree and alliances allows us to discern the real authors of the Cagli altarpiece, whilst it annihilates the theory of Lanzi. Gucci's description of the subject has revealed to Rossi that the panels now catalogued as Alunno's at the Brera are those which once formed the picture of Cagli, and are therefore the work of two hands.

The texts of Cibo and Rossi help us to relieve with some colour and shadow the bare outlines of the lives of Alunno and Pier' Antonio. Rossi, with fuller materials than his rival, gives the span of Alunno's career as 1430 to 1502, that of Pier' Antonio as 1430 to 1506. He shows how both artists were elected to the honours of the municipality of Foligno; and he traces through records Lattanzio and Bernardino, the sons respectively of Niccolò and Mesastris. He swells with a few names the list of craftsmen whose works were not preserved to our day.

J. A. CROWE.

JEAN COUSIN.

A PROPOS of M. Firmin-Didot's recent work on Jean Cousin, M. Gonse writes to the *Chronique des Arts* a letter in which he protests against the "sens général" of the book. Cousin is in the eyes of M. Gonse a second-rate artist, to whom a great deal of anonymous work has been unfairly attributed. In his zeal to detract from what he considers an exaggerated reputation, M. Gonse has even gone the length of ascribing to Cousin work to which neither the artist himself nor anyone else ever laid claim on his behalf. Cousin, says M. Gonse, engraved ("a gravé") the great mark of Jean le Royer which figures as the frontispiece of Cousin's *Livre de la Perspective*. Had M. Gonse but taken the trouble to glance for a moment at the book in question, he would have found that Jean le Royer engraved the mark himself. In his printer's preface he tells us that Cousin drew the designs on the wood, but that Aubin Ollivier began to cut them, and he, Jean le Royer, finished them. So that M. Gonse, in his hurry to circumscribe the suspicious activity of Cousin, was actually carrying to his credit the exercise of one more art. But to return to M. Gonse's vigorous protest against what he terms the general sense of M. Firmin-Didot's book. M. Gonse acknowledges that M. Didot is a labourer in a virgin soil, and confesses that he himself is not specially competent to treat the subject. Now it is, to say the least of it, a curious coincidence that a study, carried on for some years past, of the French Renaissance by the present writer has resulted in substantially the same conclusions as respects the work and claims of Jean Cousin as those to which the venerable author of the *Etude sur Jean Cousin* has arrived. It is true that there is no documentary evidence forthcoming in support of these conclusions; but must we remind a Frenchman that there are facts which are none the less true because they cannot be proved? M. Gonse thinks Cousin a second-rate artist to whom much anonymous work is unjustly attributed: be it so; the only possible reply to such a statement is that those who have made a special study of his acknowledged and authenticated work find in it an accent of strong personal individuality which enables them to recognise his hand in other work as yet neither acknowledged nor authenticated. This unquestionably is the case in the adaptation of the cuts of the *Hypnerotomachia* for the French *Songe de Poliphile*, in

the cuts of the *Entrée de Henri II*, and in the cuts of the *Bible of Jean le Clerc*, all of which may be assigned, on internal evidence, to Jean Cousin. It may be remarked, in conclusion, that such attributions to Cousin as rest on the ground of internal evidence, M. Gonse repudiates, because they are not additionally confirmed by contemporary documents; but as soon as we come to the question of the statue of Admiral Chabot, where we have the written statement of a contemporary fellow-townsmen of Cousin's to back up his claim, M. Gonse immediately shifts his front, and, setting the manuscript aside, claims for himself, in this instance, the right of judging according to the superior and indefinable laws of taste, in preference to following the indications of a narrow archaeological and paleographical criticism. The position here assumed is of course impregnable, and reminds us of the grounds on which Dr. Hermann Grimm based his decision in favour of the Dresden Madonna as the original work of Holbein, *i. e.* its *geistige Wirkung*. However, any sign of interest in the Cousin controversy will be gladly welcomed by students of the French Renaissance; discussion and contradiction stimulate new efforts of research which may bring us nearer the truth, which is now at best very obscure. And when we have placed beyond dispute what is and is not the work of the obscure artist of Sens, we shall be better able to arrange with M. Gonse his appropriate place in the ranks.

E. F. S. PATTISON.

ART NOTES.

The death of Miss Susan Durant took place at Paris on the 1st of January. Miss Durant was well known to the public as a sculptor. She was a pupil of M. le Baron de Triqueti, and has left some creditable work as an evidence of the industry and success with which she pursued her chosen profession. When she failed, it was rather from want of solid and severe training than from any lack of natural ability and taste. A rare width of interests and an even rarer generosity and magnanimity of character had won for her the respect and affection of a wide circle of friends, who deeply lament her untimely and unexpected death.

Professor Anton Springer attacks, in the present number of the *Zeitschrift für bildende Kunst*, Hermann Grimm's *Life of Raphael* in no measured terms. He enters into considerable detail, and sums up with: "Wir sind mit Grimm's Buche fertig. Wir bedauern, dass der wenigstens halbünstige Eindruck der ersten raschen Lectüre bei eingehender Prüfung des Werkes sich vollständig verlor." He adds that he expected to find a certain number of errors and oddities, but he was not prepared for such boundless superficiality as to detail and so little zeal in research as shows itself when the author's mode of procedure is tracked step by step. Professor Springer considers that the root of all Dr. Grimm's mistakes is his incapability for sacrificing his own ideas, however empty or crazy, even when they conflict with evident facts.—In the same number, Bruno Meyer continues his article on the Academical Exhibition at Berlin.

The December number of the *Jahrbücher für Kunstwissenschaft* contains Dr. A. von Zahn's concluding article on the Holbein Exhibition, held at Dresden last year.—A list is given of the literature which was called forth by the famous controversy respecting the two Madonnas. Much amusement seems to have been caused by the correspondent of a well-known English weekly journal having introduced Bruno Meyer into his article as "a descendant of the family who kneel in the picture." Von Zahn calls Dr. Meyer's attention to this contribution to his pedigree.—Dr. Lücke contributes some remarks on pictures in Spain.—Eduard His commences an interesting notice of Urs Graf; and W. Schmidt notices a passage in a letter of Dürer's, and writes also a short article on Michael van Coxcyen.

The *Gazette des Beaux-Arts* for January contains a first article, by M. Henri Delaborde, on Florentine engraving in the sixteenth century; an essay on archaeological research as regards the middle ages, by M. Alfred Darcet; the continuation of Léopold Robert's inedited correspondence, by M. Charles Clément; a review of M. Jacquemart's *History of Ceramic*,

by M. René Ménard; a review of M. Wey's *Rome*, by M. Duplessis; a notice of the exhibition at Nantes, by M. Olivier Merson; a biographical notice of Sir Richard Wallace; a valuable account, by M. Louis Ménard, of the sculptures which have come to light in the recent excavations in the Forum. This notice is accompanied by two engravings from photographs taken from the bas-reliefs on the spot. The one represents a pig, a sheep, and a bull. The execution of this group is very remarkable. The bull is especially fine, and shows a grandeur and simplicity of form which seems to refer it to a good period, possibly that of the Antonines. The other, which is sculptured on the reverse side of the same block of marble, represents a procession of personages dressed in tunics, who appear to be public slaves; they carry in their hands large square tablets, which they lay one on the top of another in the centre. At one end of the composition is the ruminal fig-tree, and at the other a mutilated statue, which appears to be that of Marsyas. M. Ménard confines himself to simple comment and explanation of the groups; like M. Beulé, he suspends further discussion until the publication, by Signor Rosa, of those inferences concerning the topography of the Forum which the learned Italian archaeologist has been enabled to make from the situation of these remarkable monuments.

Dr. Henry Schliemann's excavations on what he believes to be the site of ancient Troy have brought to light a series of objects which suggest to his mind an entirely new interpretation of the word *glaukopis*, as applied by Homer to the goddess Athene. These objects, which have been found at various depths down to 53 feet beneath the surface, are (1) terracotta vases, ornamented with an owl's face and a helmet; (2) similar vases, ornamented with figures composed of the body of a woman with the head of an owl; (3) numbers of small figures with owl's faces, and being for the rest of female form. If he is right in taking these figures to be Archaic representations of Athene, the protecting deity of Troy, the literal interpretation of *glaukopis*, as the "owl-faced," will be obvious. The locality and depth of the find, and the presence of the helmet, satisfy him that he is right. That the figures of the goddess actually had an owl's head instead of that of a female in the early Homeric times, would be a startling announcement were we not aware of the fact that a very Archaic figure of Demeter at Phigaleia had, according to Pausanias, the head and mane of a horse.

New Publications.

- A BOHEMIAN. The Iron Strike and other Poems. Trübner and Co.
 ARMSTRONG, G. F. The Tragedy of Israel's King Saul. Longmans and Co.
 JANIE. Analysis and Specimens of Joseph and Zulaikhe. Williams and Norgate.
 LÜBKE, W. Geschichte d. deutschen Renaissance (Architekten). Dritte Abtheilung. Stuttgart.
 MAINE, E. S. Marchmont of Redlands.
 WÜLCKER, R. P. Das Evangelium Nicodemi in der abendländischen Literatur. Paderborn: Schöningh.

Theology.

Researches on the Epistle to Diognetus. [Ueber den pseudojustinischen Brief an Diognet. Programm für die Rectoratsfeier der Universität Basel von Franz Overbeck, Doctor und Professor der Theologie.] Basel, 1872.

AMONG other literary treasures which perished in the public library of Strassburg under the fire of the Prussian guns, was a manuscript of the Epistle to Diognetus, suspected, apparently with very good reason, of having been the only existing authority for the text of this interesting little work. The first edition—that of Henry Stephens in 1592—was printed from a copy made by himself of a manuscript of which he gives no particular account, and later editions have been founded on the text of Stephens, corrected only by another copy which Professor Beurer, of Freiburg, had made of the

same original. That the manuscript used by Stephens was no other than that of Strassburg seems probable not only from the fact that both possessed the same general features, there being in both the same *lacunae*, accompanied in each case by the same marginal note, and both having the same superscription by which the authorship is referred to Justin Martyr—but also from there being no other manuscript known to exist with which that of Stephens can be identified; so that, with the exception of Stephens' own copy, which is preserved in the Leyden library, Professor Beurer's having in the meantime disappeared, there remains to us nothing but the printed text, not now likely ever to receive much improvement.*

The Epistle to Diognetus, no longer admitted to be a genuine work of Justin Martyr, is nevertheless assigned by the almost universal consent of critics to the age of Justin, or even a somewhat earlier period, and has been hitherto regarded as one of the most precious relics of the age immediately succeeding that of the apostles. The reasons for this opinion are, first, the superscription, which, after enumerating other writings of Justin contained in the same manuscript, adds, with reference to this work—5. Τοῦ αὐτοῦ πρὸς Διόγνητον; secondly, internal evidence, which is thought to point to a time when the Jews were engaged in actively persecuting, and making war upon, the Christians; and there is no time, it is argued, of which this could be said more truly than that of the Jewish insurrection under Barcochba, which terminated A.D. 135. A single reference, moreover, which is made, if the passage has not been misunderstood, to the second coming (παρουσία) of Christ as near at hand, has been urged as an indication that the epistle belongs at least to the first half of the second century. It is this view which Dr. Overbeck, in his very complete and exhaustive treatment of the subject, undertakes to disprove. He maintains, on the contrary, that the epistle is a literary forgery, belonging to the post-Constantine era, that the arguments referring it to the second century are of no value whatever, and that it contains the clearest possible internal evidence of its much later origin. I shall not, of course, be able to follow him through all the heads of his dissertation, but a few of them may be noticed.

And, first, let us see how he disposes of the arguments on the other side. Everyone must feel the force of the remark that unless the superscription establishes the authorship of the piece, it cannot retain any validity as to the question of chronology; just as it would be absurd to argue that, although the Rowley poems may not have been actually written by the monk Rowley, yet their inscription to him proves that they at least belong to the age in which he lived. And again, the reference to the second coming of Christ obviously proves nothing. That belief cannot even yet be alleged to be finally dead, and it certainly long survived A.D. 150, breaking out with especial vigour in all times of calamity and persecution. But whatever force this argument might otherwise have, it is rendered altogether nugatory if Dr. Overbeck

* In regard to the "Glasgow Manuscript" of Justin's *Orations*, I am able to say that Dr. Overbeck is more than justified in rejecting Otto's conjecture that this is the copy of the Epistle to Diognetus made by Professor Beurer, of Freiburg, about the same time with that of Stephens. As this manuscript is duly announced by Otto (*Corp. Apoll. Christ. Saec. II.* vol. iii. p. xxv) as the "Codex Glascoviensis, membranaceus formae quadratae, et anno 1453 exaratus, qui testis Haenelio (*l. c.* p. 790) Justin's *Orationes* continet," it may be worth while stating, as the result of enquiries I have made, that the codex entered in the Glasgow catalogue as "Justin's *Orationes*" has nothing whatever to do with Justin Martyr, and the "Codex Glascoviensis" accordingly must henceforth be expunged from the list of authorities for Justin's text. As Dr. Dickson, the Curator of the University Library of Glasgow, who has been most obliging in answering my enquiries, promises a fuller explanation, I need say no more. Only it is perhaps proper to add, in justice to Professor Otto, that he concludes his notice of the Codex Glascoviensis by begging the learned to furnish him with more accurate information regarding it. Haenel or his informant would seem not to have looked beyond the catalogue.

be right in maintaining that the *παρορσία* mentioned in the epistle does not refer to the second coming of Christ at all, but to His sustaining presence in the hearts of His disciples. The words on which the question turns, following some reference to the patient endurance of the Christians, are these:—*ταῦτα τῆς παρορσίας αὐτοῦ δέγματα*, and this passage, Dr. Overbeck maintains, must be the reply to one of the questions which the epistle undertakes to answer; namely, What is the nature of the love which binds Christians together?—a question which would otherwise remain unnoticed. The difficulty arises from the fact that we have only the concluding words of a passage of which the greater part has been lost; but Dr. Overbeck's translation—"These (instances of fortitude and the fact that the more the Christians are persecuted the more they increase) are the signs of his perpetual presence with His disciples," gives a better meaning than if we took *παρορσία* here in the sense which it ordinarily has in early Christian writings. The word, however, has been used in its ordinary signification just prior to where the gap occurs in the text, and whether we are to say with our author that this has misled the critics as to its meaning subsequently, or whether we should rather follow the critics in thinking that its use once in the common signification fixes its meaning for the second instance, I shall not venture to decide. We now come to the third and what may seem the most weighty point of evidence, the reference to the warfare carried on by Jews against Christians. Here the words are—"They (the Christians) are attacked, or warred against (*πολεμοῦνται*), by the Jews as foreigners." Once more the answer of Dr. Overbeck seems conclusive. *Πολεμεῖν* is not necessarily confined to war waged in a formal manner and by armed soldiers, but may be used of any form of hostility, and hostility more or less active on the part of the Jews against the Christians certainly continued long after the reign of Hadrian. The contrary opinion, says Dr. Overbeck, would have strange consequences for Christian literature, and he gives an example from a work ascribed to Hippolytus, in which Susanna, representing the Church, is said to be persecuted by the two elders, personifying the Jews and the heathen. The same argument, he contends, which would refer the epistle to Diognetus to the time of the Jewish insurrection in the reign of Hadrian would justify as early a date for this work, which is nevertheless confessedly a century later. Moreover, the words which follow—"those who hate them are unable to give any reason for their hatred"—distinctly point, he thinks, to a considerably later period than that to which this writing has been hitherto assigned. Whatever might be the case in after times, when hatred of the Christians had become a hereditary sentiment, in the second century at least, Jews could assuredly have assigned a reason for the hatred that was in them.

The evidence, then, of the early origin of the Epistle to Diognetus is, to say the least, very far from conclusive. It is not, however, on any negative arguments that Dr. Overbeck rests his opinion; he has also some weighty considerations of a positive kind to urge in support of his own position. In the first place, the way in which heathenism is dealt with in this composition, as a system of mere gross idol-worship, with nothing behind, is not at all after the manner of Justin and the other early apologists. It is a remarkable feature in those writers that, so far from treating the heathenism in which they themselves had been educated with contempt, as something shallow and pitiful, they treated it with all the earnestness of men who held it to be a positive evil—the work of powers in active opposition to God. In short, it may be said that they continued to believe in it; only instead of believing it to be the true religion, they regarded it as the work of evil spirits. Now in our epistle this feature is

entirely wanting. There is no mention here whatever of the demoniacal origin of polytheism, and hence what more natural than to conclude that it belongs to a period when heathenism had become to a much greater extent than could be the case in the second century a thing of the past, and this theory of its origin, though still prevalent, may have lost much of its importance? Still more contemptuous, and therefore more unlike the genuine apologists, is the writer's brief reference to the "vain and silly doctrines" of the philosophers. Justin Martyr, it is well known, maintained (*Apol.* i. 46) that Socrates, Heraclitus, and other virtuous heathen, were Christians, inasmuch as they lived reasonably. Again, another very noticeable feature in this epistle, and one which does not at all harmonize with the accepted view as to its date, is its treatment of Judaism, which it regards as in no sense a revelation, or founded upon any divine interference, but as nothing more than a mere superstition. The theory of the writer, in fact, is that, previous to the manifestation of God through His Son, God was entirely unknown, and the object of his work is to explain to an enquiring heathen why this revelation was so long delayed. Now this view, as regards Old Testament religion, was a common Gnostic view, but in our epistle there is no trace of Gnosticism. On the other hand, how opposed it is to the view of the apologists of the second century! They freely recognised the Old Testament as a divinely inspired book; they claimed a larger right in it than the Jews themselves, inasmuch as they understood it better; they appealed to its prophecies as the argument which they thought was most likely to be satisfactory to their heathen opponents: whereas in the Epistle to Diognetus there is nothing whatever of all this. But perhaps the most striking evidence of a late origin is that which is furnished by a passage describing the relation of the Christians to the society in which they lived. "The Christians," observes the writer, "are distinguished from the rest of mankind neither by country, nor language, nor customs. Nowhere do they live in cities of their own; they have no peculiar form of speech, nor do they lead a life marked by any singularity. . . . They inhabit each one his own country, but as though they had come from a distance. They take part in everything as though they were citizens, and endure everything as though they were foreigners. Every foreign land is to them a home, and their native country a foreign land. They all marry and beget children, but they do not expose their new-born infants. They have a common table, but not a common bed. They are in the flesh, but they live not after the flesh; they live upon the earth, but they are citizens of heaven." And so on, until he adds, "In one word, what the soul is in the body, that are Christians in the world. The soul is diffused through all the members of the body, and Christians are scattered through all the cities of the world. The soul dwells in the body, and yet is not of the body; and Christians dwell in the world, yet are not of the world." Now, to say nothing of the want of earnestness implied in this rhetorical accumulation of antitheses, it may well be asked whether this description does not apply to a time when Christianity was outwardly triumphant and acting upon society as a silent influence everywhere diffused, far better than to a time when it was still engaged in open conflict with heathenism. In the first half of the second century the relation of the soul to the body would hardly have suggested itself as a fitting analogy of the relation of the church to the surrounding world. "The world had then a far too independent existence side by side with Christianity to be regarded as its body" (p. 29). In the theology of the epistle too, Professor Overbeck thinks, he can discover traces of the post-Nicene period. The peculiar terminology indeed of that age we should not expect to find, considering

the form in which the writer has chosen to clothe his thoughts, but there is not a word in his essay inconsistent with the strongest belief in the essential deity of both the Father and the Son, and his doctrine that God can be revealed only through Himself seems to imply an acquaintance with the Nicene theology. This argument, however, is less satisfactory than that founded on the writer's Pauline affinities. The doctrine of the incapacity of man to attain life by his own righteousness is pre-eminently a Pauline doctrine, but after the decease of Paul himself it is one which is not likely to be met with prior to the establishment of the New Testament canon about the close of the second century. It may be doubted, observes our author, whether the system of Paul ever existed as a whole anywhere but in its author's head; for some time after his death it seemed to have perished, and in subsequent centuries it has revived only in isolated parts, one at one time and another at another. The appearance, therefore, in this epistle of so distinctively Pauline a notion is quite inexplicable on the accepted theory of the date of its composition.

These are the principal reasons—no doubt they have lost much in my necessarily imperfect statement of them—which have led Dr. Overbeck to assign the Epistle to Diognetus to the post-Nicene age. My summary of his work would be incomplete unless I added that it is part of his theory that the unknown author himself put Justin's name to his composition, and intended that by Diognetus we should understand the teacher of that name mentioned by Marcus Aurelius. Whether the opinion heretofore in favour will now be reversed, or whether the question will simply come to be regarded as one of the many questions which can never be decided, remains to be seen. Where indications of time are so very faint, and where so much is made to depend on our expectations of what ought to be, whereas the unexpected is so often the true, it is by no means easy to come to a conclusion. In this instance, once the Justinian authorship of the epistle be given up, there is no tradition to stand in the way of a late origin. As the work has never been numbered among Holy Scriptures, the controversy may be carried on without heat, and in any future discussion of the subject, it will be impossible to leave unnoticed Dr. Overbeck's learned and ingenious essay. ROBERT B. DRUMMOND.

Biblico-Theological Lexicon of New Testament Greek. By Hermann Cremer, Professor of Theology in the University of Greifswald. Translated from the German by D. W. Simon, Ph.D., and William Urwick, M.A. Edinburgh: T. and T. Clark, 1872.

THE book of which this is a translation was published in two parts in 1866-67: a second edition appeared at the close of last year. The author was a pupil of Tholuck, and acknowledges himself indebted to Tholuck for the first suggestion of this work. As the title implies, this is not a complete lexicon to the Greek of the New Testament. The author's aim is to illustrate the "language-moulding power of Christianity," as exhibited in the lexical peculiarities of New Testament Greek; to trace the historical development of the technical terms of Christian theology and ethics. Words which are the common property of all writers, sacred and profane, and are used by all without distinction of meaning, have no place in his scheme. That a well executed work of this description must prove of essential service to the student of theology is obvious; but the difficulties in the way of complete success are formidable. No two scholars perhaps will agree in their selection of terms to be explained; for the line which separates words which have really received a Christian tinge from other words, on the exact determination of whose meaning depends the interpretation of

passages of dogmatic importance, is often very faint. On the other hand, the history of interpretation presents many examples of the mischief which results from hastily postulating modifications of meaning; and it is frequently of importance to show that a word has remained *unchanged* in sense. The choice of the vocabulary, however, is the smallest difficulty. The successful execution of a work which combines in itself the lexicon and the commentary requires a union of qualities which is very rare. Unless the writer combine accuracy with breadth of view, delicacy of perception with firmness in the application of principles, he may be a useful companion, but cannot be a trustworthy guide.

Dr. Cremer has produced a work of real value, but it cannot be said that he satisfies every requirement. His vocabulary is incomplete. Making all possible allowance for the difficulty of selection, we cannot but wonder at the exclusion of many words. In the first edition the number of words explained was about 640. The second edition added about 130, *e. g.* πατήρ, βουλή, εὐκρινής, ἐριθεία, καταργέω, μακροθυμία, ταπεινός, παράξω: the absence of these words from the earlier edition it would be hard to explain. Even now we find no mention of θρησκεία, φρόνημα, εὐλογέω, θέλημα, παιδεία, φύσις, πρᾶξις, σοφία, σημείον, σκάνδαλον, μεταμέλομαι, ἐντυγχάνω, μωρός, προσευχή, παράδοσις, πλεονεξία; and this list might be greatly enlarged. The articles on the various words are of very unequal merit: sometimes painstaking, thoughtful, and suggestive; sometimes meagre and superficial. It is strange to meet with an assertion that "ganz selbstverständlich" διαθήκη has the meaning *testament* in Gal. iii. 15, 17; or that ἐλέγχο signifies *convince* or *convict* in John viii. 46, but *reprove* in John xvi. 8. The text of the New Testament is not satisfactorily dealt with: not unfrequently readings respecting which there exists considerable difference of opinion are adopted without remark. Col. ii. 2, for example, is quoted (p. 441 of translation) with the reading, τοῦ μυστηρίου τοῦ θεοῦ ἐν ᾧ κ.τ.λ., no reference being made to any other reading or to the conflict of authorities. The important variants in John i. 18, ix. 35, Rom. v. 1, are not even mentioned. The illustration of the language of the New Testament by means of the Septuagint is worked out with care: the Apocryphal Books, however, are not duly distinguished from the Septuagint proper; nor do they receive their full meed of attention. It is much to be regretted that Dr. Cremer has made little use of the writings of the early Greek Fathers, either for the exegesis of the text, or in illustration of the *usus loquendi*. Notwithstanding these defects, the *Biblico-Theological Lexicon* will prove of great service to the student who uses it with discretion. If he cannot place it among the few books which may be trusted with almost implicit faith, he will receive from it many valuable suggestions and much real help. The second edition is a great improvement upon the first. The additional matter amounts to an increase of forty per cent., whilst the number of words is enlarged by one-fifth. In the first edition the notes on etymology are often crude, sometimes obsolete: in the second this subject is very well handled. Considerable attention is paid to synonyms. It is unfortunate that the English translation has been made from the first edition, having nearly reached completion before the second appeared.

The value of this work for the English reader is most seriously impaired by the unsatisfactory character of the translation. It would be difficult to find a book which more imperatively requires fidelity and clearness of rendering; and yet many of the pages before us (especially in the latter half of the book) might be designed to serve as illustrations of what a translation should *not* be. Fully to substantiate

this serious charge would require much more space than we can command. The most important examples are those which it is most difficult to compress into a small compass. In a long and valuable article on *πίστις*, occupying eleven pages of the translation, at least three sentences out of every five contain some considerable departure from the author's meaning, some distortion, or omission, or unauthorised addition. Of the pages occupied with *διαθήκη* and the doctrine of the Logos, even stronger language might be used. In the article on *εὐλάβεια*, the argument on the meaning of the word in Heb. v. 7 is turned into nonsense by the rendering of *Beschränkung* in by *hindrance* to instead of *limitation* or *restriction* in: the whole article is most strangely translated. Such examples as the following speak for themselves: *eine andere Hypothese als Gott*, "an hypothesis distinct as is God" (pp. 405, 406); *es ist ernstlicher, als bisher geschehen, zu würdigen, was Beck sagt*, "it is more strictly correct for us, as has hitherto been held, to argue with Beck" (p. 265); *Bewahrung vor dem Tode*, "preservation before death" (p. 395); *was freilich nicht der Fall ist*, "if this indeed be anywhere the case" (p. 442); *die Beschneidung Gen. xvii. 13*, "the dividing in Gen. xvii. 13" (p. 577); *im Dienste des Heilighthums*, "on the side of Heathendom" (p. iv). Some of the most familiar German idioms are repeatedly mistranslated: modifying words (as *fast, zunächst*) are frequently omitted, even when the omission leads to a contradiction of some statement in the course of the same article. Occasionally entire clauses are passed over altogether. Again and again we find the technical terms of theology interchanged; in a theological dictionary this is surely a grave fault. The number of misprints (especially in Hebrew words) is appalling: on p. 333, we notice 12; on p. 335, 11; and in the article on *διαθήκη* (occupying six pages), 50, only eight of which are found in the original. The verification of references, spoken of in Mr. Urwick's preface, has not been very carefully executed: on p. 318, for example, there are four errors which have escaped detection. We earnestly hope that the blemishes which disfigure the translation may be removed in a new edition, and that the praiseworthy effort of the publishers to introduce Dr. Cremer's work to the English public may not be frustrated.

W. F. MOULTON.

TO THE EDITOR OF THE ACADEMY.

Glasgow College,
December 23, 1872.

SIR,—Professor von Otto in the Prolegomena to the second volume of his edition of Justin Martyr, pp. xxvi, xxvii, mentions a Codex Glascoviensis, of date 1453, as containing (on the authority of Haenel) *Justiniani Orationes*; and, not having obtained any account of it, he indulges in various conjectures as to the character and contents of the MS.

An inquiry recently made regarding it by Mr. Drummond has led me to look into the MS., which is entered in the catalogue of the Hunterian Library as Haenel gives it, but is in reality not a Codex of Justin at all. It should have been described as "*Justiniani Orationes*." It bears a date at the end, 1453, and contains five pieces in Latin, one of which—the second—has a heading supplied by a later hand, "*Demostenis oratio ad Alexandrum*." The others, I find, on examination, to be the funeral oration of the Venetian admiral, Carlo Zeno, by Leonardo Giustiniani, and Latin translations of the *Third Olynthiac* and *De Chersoneso* of Demosthenes, and of the *Hiero* of Xenophon.

While writing on this subject, I may also mention that the *Evangelistarium Graecum*, numbered Q. 3, 36, in Haenel's catalogue of the Hunterian MSS., is not, as his entry has led many to believe, a duplicate of Q. 3, 35, but a quite distinct and independent MS., which has been bracketed with the other simply in consequence of both having formerly belonged to César de Missy.

WILLIAM P. DICKSON.

Contents of the Journals.

Theological Review, January.—Mr. A. H. Sayce undertakes "a critical examination of Isaiah xxxvi.—xxxix. on the basis of recent Assyrian discoveries." He shows that not only are the two later sections (xxxviii. xxxix.) fragments inserted without any regard to chronological accuracy, but even the longer one (xxxvi. xxxvii.) is a redaction of at least three documents, and involves a confusion of two distinct invasions of Judah, one by Sargon, and one by Sennacherib. The latter circumstance had been already pointed out by the author, in the *Studien und Kritiken*, 1872, and after him by Professor Schrader, in *Die Keilinschriften und das Alte Testament*, pp. 201, 202. Mr. Sayce further remarks that the invasion and conquest of Judah by Sargon was the occasion of the remarkable prophecy contained in Isaiah x. 5–xi. 16 or xii. 6. It has hitherto generally been supposed that the description in Isaiah x. 28–32 is an ideal representation of what the prophet confidently expected, though his fears were not actually realised. But it is much more natural, now that the contemporary Assyrian records justify it, to suppose that those short vivid sentences were evoked by the sad sights of the moment. And yet with respect to Isaiah xx., which by the way has been adduced as a parallel to the supposed "ideal invasion" in Isaiah x., even Mr. Sayce seems to think that it may only be a description of possible contingencies. An analysis of Isaiah xxxvi.—xxxix. leads the author to the following results. Sargon document:—xxxvi. 1 (partly), 4–7, 10, 14, xxxvii. 11, 13, xxxvi. 9*b*. Sennacherib document:—I. (Primary document) 2 Kings xviii. 13, (partly)—18 [*?* Isaiah xxxvi. 14], xxxvi. 11–13, xxxvi. 15, 18–20 (with xxxvii. 10, 12), xxxvi. 21, 22, xxxvii. 2–4, 6, 7, 36–38. II. (Secondary) xxxvii. 1, 15–20, 5, 21–35. III. xxxvii. 7, "he shall hear a rumour," and 8, 9*a*. By the compiler:—xxxvii. 16, 17, xxxvii. 9*b*, 10.—By some accident, a ponderous and pretentious, but utterly valueless work *On Mankind and their Destiny*, by "an M.A. of Balliol College," has found its way to the reviewer of philosophical books, and has consequently been treated much more leniently than it perhaps deserved. We are much mistaken if the author's philosophical paraphrase (save the mark!) of Genesis 1 is not borrowed from a recent absurd French work.—Mr. Russell Martineau contributes a note on the Seventh Day of the Creation. He remarks that, "*à priori*, it is very curious that the Elohist, who has no tendency to make use of sacred or round numbers" [in spite of Nöldeke and Kuenen; see however the decades in chs. v. and xi.], "... should manage to bring the history of creation into the sacred compass of seven days." The ideas, too, of God resting from His works, and of tracing the origin of sacred things to the earliest age, are not in harmony with what we know of the Elohist. Besides, there is no subsequent mention in Genesis of the sabbath. An analysis of Gen. ii. 1–3 shows that the language is not Elohist. Lastly, "a comparison with Ex. xx. 8–11 makes it evident that our writer is the same as the writer of that version of the Ten Commandments;" and Bishop Colenso (*On the Pentateuch*, pt. vi. § 217, and app. § 107) has shown good reason for regarding the latter as the work of the Deuteronomist. So far then the evidence is against Kuenen's view of the lateness of the Elohist writer. We quite agree with Mr. Martineau that this result follows inevitably from Bishop Colenso's analysis of Ex. xx. But we think he might have gone a step further. If the Elohist had no partiality for sacred numbers, it follows that the recurrence seven times over in Gen. i. of the formulae "And it was so," "And God saw that it was good," and the consequent alteration of the texts are due to some other writer. (Cf. Schrader, *Studien zur Kritik u. s. w.* pp. 12–22.) That writer is not improbably the Deuteronomist, whose free handling as an editor is well known.—T. K. C.

Theologisch Tijdschrift, January.—Strauss' *The Old Belief and the New*, by L. W. E. Rauwenhoff. [Expresses great dissatisfaction at the uncritical estimate of the elements of Christianity, which would better have suited the age of Reimarus.]—Contributions to the determination of the relative antiquity of the historical portions of the "Book of Origines," by W. H. Kusters. [Reiterates with some novelty of detail, and with special application to Colenso, the arguments of Kuenen for a late origin of the portions referred to.]—On some recent important contributions to the Johannine literature, by M. A. N. Rovers. [I. On the researches of Keim, Scholten, Hilgenfeld, as to the tradition which places the Apostle John in Asia Minor. II. On works of Hilgenfeld and Vigelius relative to the genuineness of John xxi.]—Professor H. de Groot on Zarathustra, by C. P. Tiele. [Reply to objections.]—Notices of Alford on Genesis and Exodus [a crude and inconsistent work], and other Biblical works, by Kuenen; also of Schrader's two books on the cuneiform inscriptions. [See *Intelligence*, PHILOLOGY.] Also of Ziegler's *Irenaeus*, and Hugues' *Life of Antoine Court the Huguenot*; by Rauwenhoff.

New Publications.

- BIBLE. The Speaker's Commentary. Vol. II. Joshua—I Kings. Murray.
DELITZSCH, F. Biblischer Commentar über die poet. Bücher d. A. T. Bd. 3: Das Salomonische Spruchbuch. Leipzig: Dörffling u. Franke.

- FRANK, F. H. R. System der christlichen Gewissheit. 2. Hälfte. Erlangen: Deichert.
- HIRSCH, S. R., Rabbiner. Der Pentateuch übersetzt u. erläutert. Dritter Theil: Leviticus. Frankfurt a. M.: Kauffmann.
- KRAUS, F. X. Ueber den gegenwärtigen Stand der Frage nach dem Inhalte u. der Bedeutung der römischen Blutampullen. Freiburg i. B.: Herder.
- MEYER, H. A. W. Kritisch exeget. Handbuch üb. den Brief d. Paulus an die Römer. 5. verb. u. verm. Aufl. Göttingen: Vandenhoeck und Ruprecht.

Physical Science.

The Conifers and the Gnetaceae. [*Die Coniferen und die Gnetaceen.* Eine morphologische Studie. Von Dr. E. Strasburger.] Jena: 1872.

PROFESSOR STRASBURGER was already well known as the author of an important memoir on the fertilisation of *Coniferae* (*Die Befruchtung der Coniferen*, Jena, 1869). He has now published the results of a detailed and comparative study of all the genera comprised in that order, as well as *Gnetaceae*. The prominent Darwinian tendencies of the writer have led him to correlate his numerous observations in accordance with the theory of Descent, and his doing so adds additional interest to investigations which independently of this are of great importance. He constantly keeps in view the principle that morphological characters are the direct expression of the genealogy both of individual forms and of the groups to which they belong. It therefore follows that in its real meaning Classification, if only all the necessary data were known, would involve the genealogy of all organic beings, past and present.

The same principle applies not merely to the individual, but to the organs of which the individual is the aggregate. The history of the development of organs must therefore be regarded as the principal criterion of their homology; and characters depending on position or function become, from this point of view, of secondary importance. A comparative enquiry into the mode of development of a large number of species closely related to each other could not but lead to a more complete knowledge of their affinities than had been already acquired. The study, for instance, of the development of *Welwitschia*, proving the great analogy of its "corpuscles" with the embryonal vesicles of other Phanerogams, reveals a new connecting link between the latter and Gymnosperms.

Again, the application of the same method enables the author to elucidate the still unsettled question of the morphology of the ovule in Gymnosperms. He briefly sums up (p. 238) as follows the results of his investigations:—

i. The female flowers of *Coniferae* and *Gnetaceae* are transformed buds. ii. Each of these flowers is reduced to a naked ovary, destitute of any distinct perianth homologous with that existing in other Phanerogams.* iii. The single envelope of the flower of *Coniferae* is homologous with the outermost of the three surrounding the ovule in *Gnetaceae*, which, being homologous with the carpels of superior Phanerogams, must be considered as an ovary. iv. This ovary contains a single ovule, which is naked in all *Coniferae*, whilst in *Gnetaceae* it is protected by two integuments. v. The integuments in *Gnetaceae* are homologous with the ovular integuments in the higher Phanerogams, though their evolution takes place from below upwards. vi. These envelopes must be looked upon as foliar productions, both in *Coniferae* and *Gnetaceae*. vii. The nucleus of the ovule is formed by the extremity of the floral axis. viii. In both *Coniferae* and *Gnetaceae* the ovary is formed by two carpellary

leaves, which are primitively distinct, but become coalescent by the subsequent growth of their basal portion; in some rare cases, however, they seem from the first to be completely united. ix. The integuments of the *Gnetaceae* being equally developed all round the ovules they enclose, each of them may be considered as a single leaf. x. Any foliaceous formation, such as makes its appearance in many *Coniferae* between pre-existing leaves—as, for instance, the fructiferous scale in *Abietineae* or the cupule in *Taxaceae*—is an outgrowth of the axis. There are no such organs in *Gnetaceae*.

From the above conclusions it appears to Professor Strasburger impossible to continue the use of the term Gymnosperms to include *Coniferae* and *Gnetaceae* in opposition to that of Angiosperms, comprising all other Phanerogams.

Still, since Cycads, Conifers, and *Gnetaceae* differ widely from other flowering plants in having "corpuscles" instead of embryo vesicles, Professor Strasburger deems it advisable to retain them as forming a distinct division in the Vegetable Kingdom, but under less objectionable designations. Influenced by geological considerations, he therefore proposes the terms Archisperms and Metasperms as substitutes for those of Gymnosperms and Angiosperms respectively.

But the studies contained in this memoir have not been confined to the reproductive system. They treat with equal completeness of roots, buds, leaves, and germination. After having carefully detailed his observations upon these points, Professor Strasburger endeavours to show how Archisperms may be grouped together when the various forms of organs are considered as originating from common ancestral sources. Assuming that hypothesis, all Archisperms, fossils included, may be linked together by a genealogical tree. Starting from Cycads, the stem splits into two principal branches: one of these, formed by the *Araucariaceae*, ends with such genera as *Pinus*, *Cedrus*, &c.; the other, composed of *Taxaceae* and *Gnetaceae*, terminates with *Welwitschia*.

C. DE CANDOLLE.

Notes of Scientific Work.

Geography.

Oceanic Circulation.—In the 138th part of the *Proceedings of the Royal Society*, Dr. Carpenter publishes the results of scientific researches carried on during the months of August, September, and October, 1871, in H.M. surveying-ship *Shearwater*. The Mediterranean area was again the field of examination, and among the chief objects proposed was the investigation of the temperature and density of the eastern basin of that sea, to ascertain whether its water corresponds in these respects with that of the western division. The temperature-phenomena of this basin were found to agree in all essential points with those previously determined for the western, though a somewhat higher temperature prevails throughout, due partly to a lower latitude, to the absence of any mountain barrier like that of the Atlas intervening to cool the hot winds of the Sahara, and to a greater removal from the supply of the colder water of the Atlantic entering at the Strait of Gibraltar. The density of the water in the eastern basin is also higher, and near the Libyan coast in 365 fathoms a specific gravity of 1.0302 was recorded. In discussing these results, Dr. Carpenter finds a remarkable contrast between the temperature-phenomena of inland seas and those of the open ocean, founding upon this a strong argument in favour of the doctrine of a general oceanic circulation. The temperatures of the lower strata of the Mediterranean have been found to be nearly uniform throughout, showing clearly that depth *per se* does not give rise to any change in the temperature of sea water occupying a basin which has only a superficial connection with the ocean. In the western and eastern basins the uniform temperatures of the lower strata, 54½° and 57° respectively, agree so well with the mean temperature of the crust of the earth in these regions, and with the lowest winter temperature of the surface—whilst the comparative shallowness of the Strait of Gibraltar effectually prevents the admission of any considerable body of water of a temperature below 54½° from the depths of the Atlantic outside—that "we may fairly assume these temperatures to be the normal of the latitude; and since in the eastern Atlantic, outside the strait, the whole mass of water below 1000 fathoms has a tempera-

* It will be seen that Professor M'Nab (*Academy*, vol. iv. p. 13), from the examination of *Welwitschia*, dissents from some of these conclusions.—Eds. *Academy*.

ture from 16° to 18° below this normal, which cannot be attributed to the action of surface cold in the locality itself, the inference seems irresistible that this depression must be produced and maintained by the convection of cold from the Polar towards the Equatorial area." This view is fully confirmed by observations recently made in the Red Sea, which is cut off by the shallow Strait of Bab el-Mandeb from the deep cold stratum of the Arabian Gulf, and in some parts of which a uniform temperature of 71° has been found from the surface throughout; and the deep temperatures of the Sulu Sea, which, though not ostensibly inland, is shut in by reefs and shoals on all sides, so that it has only a superficial communication with the ocean, present exactly the same contrast with those of the China Sea that the temperature-phenomena of the Mediterranean show when compared with those of the Atlantic. Another important object of investigation in the eastern Mediterranean was to ascertain, by analysis of the gases contained in the deepest water, whether the proportions of oxygen, nitrogen, and carbonic acid correspond with those which had been found in the northern Atlantic to be compatible with the presence of an abundant Fauna; or whether, as Dr. Carpenter suggested in a former report, the stagnation of the deepest part of the Mediterranean basin, in consequence of the want of thermic circulation, is attended by such an excess of carbonic acid and diminution of oxygen as is incompatible with the existence of animal life. The latter view appears to have been fully proved by the observations made. The composition of the specimens of deep water obtained agreed very closely with one another, the percentages being approximately as follow: oxygen, 5; nitrogen, 35; carbonic acid, 60. "Thus it appeared that very nearly the whole available oxygen had been converted into carbonic acid, so that, whilst the proportion of oxygen to carbonic acid was never in the open ocean less than one-third, it was here no more than one-twelfth; a difference fully adequate to account for the paucity of animal life on the deep bottom of the Mediterranean." The dredgings carried on between Sicily and the coast of Africa showed that below a depth of 150 fathoms animal life was very scanty, and Dr. Carpenter is disposed to believe that in the Mediterranean the existence of animal life in any abundance at a depth greater than 200 fathoms will be found quite exceptional, presenting in this respect a striking contrast to "those Marine Paradises which are continually met with in the eastern and northern Atlantic at depths between 500 and 1200 fathoms."

Northern Siberia.—A forthcoming part of *Petermann's Mittheilungen* for this year contains one of those exhaustive geographical compilations which have rendered this journal so valuable in its special branch. The subject is the northmost land of Asia between the mouths of the Yenisei and Lena rivers; and upon the map the routes of every traveller in this far corner of the *tundras*—from the earliest in 1736 to that of Middendorf in 1843—have been traced with the greatest care. The delineation of Middendorf's journey, the latest scientific movement in this region, is specially valuable, since it has never previously been laid down with critical accuracy. The compilation was undertaken for the leaders of the Austrian Arctic Expedition, now believed to be wintering in the neighbourhood of N.E. Cape, to show them how much had been done, and how much more remained to be accomplished, in the way of exact determination of position in this region.

Zoology.

Journal des Museum Godeffroy. Part I.—The issue of the first number of this magnificent journal must certainly be reckoned as an important event in the scientific world, and one which lays it under deep obligation to the munificent originator of it, Mr. Caesar Godeffroy, a wealthy merchant and large shipowner of Hamburg. Mr. Godeffroy has for some years been collecting specimens of natural history from Australia and the South Seas, and for their preservation for the purposes of education and research has established the museum which bears his name. In the short preface of this part we are told that the founder of the museum originated his admirable plan ten years ago; the captains in his service were instructed to collect specimens and report their observations and experiences on geographical points of interest; collectors were sent out on special missions; and artists employed to record on the spot those delicate variations of form and colour which are not unfrequently altogether lost in a dried skin or plant. The new specimens have been distributed through Germany, England, and France to scientific men for description, and their reports, which have hitherto been published in memoirs and journals in several countries, are in future to appear in the new journal. Dr. Eduard Gräffe, who has recently returned from the Pacific, after a ten years' scientific exploration devoted to the objects of the museum, is one of the first who contribute. The papers contained in the present number are:—The Topography of the Navigator Islands, by E. Gräffe, illustrated with maps, sections, and views; the Lagoons of the Ebon group in Marshall's Archipelago, by J. Kubary, who has compiled a vocabulary of the native language spoken at Ebon Island; the Bird-skins collected at Huahine, by E. Gräffe, illustrated with an excellent coloured plate of *Ptilinopus raralagensis*; Contributions to the History of the Fern Flora

of the Pelew Islands and of Cook's Islands, by C. Luerssen; and Examination of Diatoms from two localities of the South Seas, with drawings, by O. N. Witt.

Tornaria, the Young Condition of Balanoglossus.—Professor A. Edwards states, in the November number of the *American Naturalist*, that the position of Tornaria was formerly considered to be that of a star-fish embryo, its analogy to Brachiolaria being complete. In 1870, however, Metznikoff was fortunate enough to be able to assign to Tornaria a later stage of development, when to his astonishment it changed into an Annelid. In view of the affinities first suggested by Huxley to exist between the Worms and Echinoderms, it was of course very important that Metznikoff's observations should be repeated, and, if possible, the genus of Annelid, of which Tornaria was the young, accurately ascertained. The Annelid raised by Metznikoff was most peculiar, and, in absence of other evidence, he suggested the possibility of its being a young Balanoglossus. Professor Edwards states he has been able during the last summer to raise Tornaria and to obtain young Annelids somewhat older than those observed by Metznikoff; and at the same time to trace the development of the branchiae as diverticula from the oesophagus, as well as to find the young Annelid of Tornaria, a species of Balanoglossus (of which the adult is quite common at low-water mark at Newport and at Beverley, Mass.), but slightly older than those raised directly from the Tornaria stage.

Anatomy of the Limulus.—At the last meeting of the Académie des Sciences, M. Blanchard read a report on the memoir of M. Alphonse Milne-Edwards on the Limulus. It corroborates the observations made long ago by Professor Owen that the nervous centres are contained in the ventral artery, and are in consequence in direct contact with the nutritive fluid. He is unable, however, to give any explanation of this exceptional phenomenon. The Limulus was formerly regarded as belonging to the Crustacea. More recently many naturalists have classed them with the aquatic Arachnida. M. Alphonse Milne-Edwards proposes to form a separate sub-class, to which he applies the name Merostomata.

Chemistry.

The Effect of High Temperature on Diamond and Graphite.—An abstract of a paper on this subject by Professor G. Rose appears in the *Jahrbuch für Mineralogie*, 1872, part 8, p. 873. He finds that diamond undergoes no change either at the temperature at which cast iron melts or in the hottest part of a porcelain furnace; if however it be exposed to the temperature of molten wrought iron, it commences, while retaining its form, to change into graphite. The depressions produced on the face of the diamond by partial combustion are very remarkable; they are triangular, and have such a position on the octahedral faces that their sides are parallel to the edges of the octahedron; they represent faces of a ikositetrahedron. The other triangular depressions naturally occurring on crystals of diamond, and due to faces of the dodecahedron, are not to be confounded with the above. The so-called carbonado that occurs in rounded masses in Bahia behaves differently: at a white heat it throws off fine dust-like particles. It is a somewhat porous form of diamond, and contains a small amount of some foreign substance. The foliated variety of graphite burns far less readily than diamond; the compact kind, on the contrary, is more easily combustible.—The same part of the *Jahrbuch* contains a paper by Professor Knop on his microscopic and chemical examination of the xanthophyllite of the Urals, in which v. Jeremjew found vast numbers of microscopic diamonds. He states that these diamonds have no existence. He finds that the forms which have been declared to be diamonds are really cavities in the rock arising from the removal by solution of some enclosed crystals, and has succeeded in producing the same appearance in a piece of apparently homogeneous xanthophyllite by treating it with acid.

Electrolysis of Itaconic Acid.—The changes brought about by passing an electric current through a concentrated solution of the potassium salt of this acid have been determined by G. Aarland in Professor Kolbe's laboratory, and are described in the *Journal für praktische Chemie*, 1872, No. 16, p. 286. The gaseous products are allylene and carbonic acid; while the solution, after the operation was concluded, was found to contain acrylic acid and mesaconic acid.

Divinyl.—This name has been given by Pfankuch (*Journal für praktische Chemie*, 1872, No. 13, p. 113) to a hydrocarbon having the composition $(C_2H_3)_2$ or C_4H_6 , formed by the distillation of sulphur and barium acetate. During the operation an oily body passes over, which solidifies for the most part on standing; rhombic crystals of sulphur and fine needles of the sulphur compound of the new body separate. On removing the acetone with water, and heating the crystals and oily portion together at 100° with finely divided copper or lead, the sulphur is withdrawn. By subsequent distillation the oily body, divinyl, passes over at 20° . Whether crotonylene is identical or only isomeric with divinyl has not yet been determined.

Action of Bromine on Ether.—This reaction has been studied by Schützenberger (*Berichte der Deutschen Chemischen Gesellschaft zu*

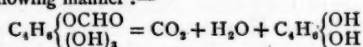
Berlin, 1872, No. 19, p. 1056). By placing bromine in contact with absolute ether in a freezing mixture, there is formed a red crystalline body which melts at 22° , and has the composition $[(C_2H_5)_2O]_2Br_2$. It deliquesces in moist air, but gives off no bromine. In the course of time it undergoes spontaneous decomposition: water immediately breaks it up into the two constituents. If it be heated to 100° in a closed tube, the contents of the tube form two layers, the upper being a solution of hydrobromic acid, the lower consisting of bromal C_2HBr_2O and an insoluble substance, which has a boiling point of 175° and the formula $C_4H_2Br_2O_2$.

Black Yttrotantalite.—An elaborate examination of the minerals bearing the name of yttrotantalite has convinced Professor Rammelsberg (*Chemisches Centralblatt*, 1872, No. 50, p. 792) that the dark-brown and yellow yttrotantalite of Ytterby, the grey variety of Gamle Kararfvet, and the tryte and bragite of Arendal, have the composition of the fergusonite of Greenland, are, in short, compounds of the form $R''Nb_2O_6$, with varying amounts of water. The probability of the correctness of this view had been suggested by a previous examination of individual crystals of these minerals. Nordenskjöld found the black yttrotantalite of Ytterby to have a crystalline form quite different from that of the varieties mentioned, and in this case retained the old name for the mineral. The black kind, as regards the tantalum and niobium acid which Rammelsberg has found in it, occupies a place intermediate between the fergusonite group and the normal $R''Ta_2O_6$ of tantalite, niobite, polycrase, &c., in having the formula $R''Ta_2O_6 \cdot R''Nb_2O_6$, R'' being chiefly yttrium, erbium, cerium, and calcium.

Diabase.—A long paper, contributing much valuable information respecting the history of diabase, and giving several new analyses of well-defined specimens, has been published in the *Journal für praktische Chemie*, 1872, No. 15, p. 227, by T. Petersen and R. Senfter. The following are the chief results of their investigation:—1. Diabase always contains a triclinic alkali-felspar, which in the specimens analysed was oligoclase, as well as in most cases a lime-felspar, probably labradorite. 2. A second constituent is augite, the amount of lime in which is about equal to that of the magnesia and iron oxide taken together. 3. A constituent almost as constant, and derived from the augite, is a ferro-magnesian chlorite, the composition of which accords with the usual formula from this mineral. 4. Titaniferous magnetite and apatite are always present. 5. Calcite also, though often in very small amount, is constantly met with in this rock.

The Amount of Ammonia in Snow.—This has recently been determined at Munich by Vogel (*Der Naturforscher*, 1872, No. 50, p. 406) in snow of different temperatures. Freshly fallen snow at 0° C. furnished water that contained 0.003 gramme to the litre; snow at -3° C., 0.002; and snow that fell at -9° to -15° was entirely free from ammonia. Snow that had lain twenty-four hours on a field which had been manured the previous autumn was found, when melted, to contain 0.012 gramme per litre of ammonia. Other snow that had been for twenty-four hours on the zinc roof of a house had absorbed 0.009 gramme.

A New Glycol.—By reducing erythrite with formic acid, Henninger (*Revue scientifique*, 1872, No. 26, p. 612) has obtained a glycol of the form $C_4H_8(OH)_2$. By distilling the formic ether of erythrite, it splits up in the following manner:—



The new glycol, thus produced, boils at $199-200^{\circ}$, and, when heated with acetic anhydride, forms a diacetate that has the boiling-point $202-203^{\circ}$. By saponifying the monoformic ether, which boils at $190-192^{\circ}$, with baryta, the new glycol is easily obtained in a state of purity.

New Publications.

- FRESENIUS, R. Analyse des Stahlbrunnens zu Homburg vor der Höhe. Wiesbaden: Kreidel.
- GRUENHAGEN, A. Die electromotorischen Wirkungen lebender Gewebe. Berlin: Müller.
- JACOB, O. Die Verbreitung des Nervus Glossopharyngeus im Schlundkopfe und in der Zunge. München: Leutner.
- JOURNAL des Museum Godeffroy. Geographische, ethnographische und naturwissenschaftliche Mittheilungen. Heft I. Hamburg: Friedrichsen und Co.
- MALLET, R. The Late Eruption of Vesuvius. Asher.
- MULSANT, E., et REY, C. Histoire naturelle des Coléoptères de France. Lyon: Pitrat.
- PIERRE, J., et PUCHOT, E. Recherches sur les Produits de la distillation des alcools de fermentation et sur leurs dérivés. Caen: Blanc-Hardel.
- PREYER, W. Ueber die Erforschung des Lebens. Jena: Mauke.
- SANDBERGER, F. Die Land- und Süßwasser-Conchylien der Vorwelt. 6-8. Lieferungen. Wiesbaden: Kreidel.
- SAYGEY, E. Les Sciences au XVIII^e Siècle, la Physique de Voltaire. Paris: Baillière.

SOMMER, F., und LANDOIS, L. Beiträge zur Anatomie der Plattwürmer. 1. Heft. Ueber den Bau der geschlechtsreifen Glieder von Bothriscephalus latus, Bremser. Leipzig: Engelmann.

STRASBURGER, E. Ueber Azolla. Jena: Dabiz.

THOMSON, Sir W. Reprint of Papers on Electrostatics and Magnetism. Macmillan.

TOPSÖE, H. Krystallographisch-chemische Untersuchungen. VI. Reihe. Wien: Gerold's Sohn.

History.

The Great Harris Papyrus. [*Der grosse Papyrus Harris. Ein wichtiger Beitrag zur ägyptischen Geschichte, ein 3000 Jahr altes Zeugniß für die mosaische Religionsstiftung enthaltend.* Vortrag gehalten im philosophisch-historischen Verein zu Heidelberg von Dr. August Eisenlohr, Docent der ägyptischen Sprache an der Universität Heidelberg.] Leipzig: T. C. Hinrichs'sche Buchhandlung, 1872.

The great Harris Papyrus formed a part of the collection made by Mr. A. C. Harris, late British consul in Alexandria, and recently bought by the Trustees of the British Museum. When found, it measured no less than 40^m50 in length by 0^m425 in breadth: it is now divided into seventy-nine pages. It is dated from the 32nd year of the reign of Rhamesses III., son of *Necht-Seti*, and second king of the xxth dynasty. Its most important part has been just published by Dr. Eisenlohr, and contains an account of some historical facts connected with the Exodus.

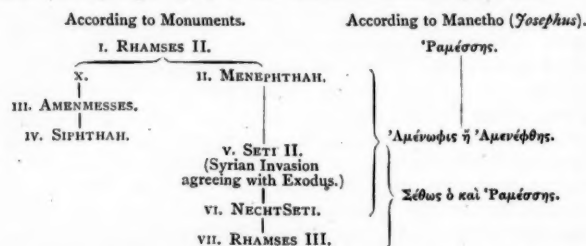
Our knowledge of the Exodus is derived chiefly from two sources: from the Bible, which gives us the Jewish version of the event, and from Manetho's historical work, the fragments of which contain the Egyptian tale of the same event. Manetho represents the Israelites as being leprous outcasts, who, after having been thrown into the Tourah quarries by a certain king Amenophis, were afterwards benevolently released from their bond of servitude and sent to Avaris, the ancient Hyksos stronghold. He identifies Moses with Osarsiph, a priest of Heliopolis, whom they appointed for their leader and took an oath to obey in all things. He then proceeds to relate that Moses, after giving to them laws altogether opposed to the institutions and customs of the land, asked the Shepherds to join in a war against Egypt; which they did accordingly, and committed atrocities far beyond those attributed to the first Hyksos invaders. Amenophis withdrew into Ethiopia with his son Sethos, also called Rhamesses, returned with a great army, and finally ejected the Lepers from Egypt into the borders of Syria, where they settled by themselves. Before Dr. Eisenlohr's publication it was a question with a few critics whether Manetho's tale was a mere reminiscence of Scripture or contained facts derived independently from the sacred annals of the temples. We need now but to read side by side Manetho's fragment and the Harris manuscript to become convinced that Manetho borrowed his version of Exodus from purely Egyptian sources. What remains to be done is to examine the circumstances of his narrative and to compare them with the data of the original monuments, thus discriminating what is historical in it from what is legendary.

And first, about the names. 1. The Israelites are said to be *Lepers*. One of the epithets the Egyptians were so fond of throwing at their enemies was *AATU*, *Pestiferous*, *Lepers*, *Cursed ones*.* It is highly probable that Manetho, seeing the Israelites so termed in old documents, mistook the epithet for an indication of real malady, and transformed the *Aatu* of the monuments into the Lepers of his history. 2. Moses is called *Osarsiph*, an Heliopolitan priest. Osiris' name forms the first element of *Ὀσαρσίφ* or *Ὀσαρσίφ*; as for the

* Chabas, *Mélanges égyptologiques*, 2^ere série.

termination -σφ, -σφ or -σφ, it is to be found in Μεντέ-σφ or Μεθέσφ and Σεκούφ. Μεντέσφ, borrowed from the vith Manethonian dynasty, answers to the hieroglyphical MENT-EM-SA-W, the god Ment is behind him, the god Ment protects him: Σεκούφ is the Egyptian SEBEK-EM-SA-W, the god Sebek is behind him, the god Sebek protects him. I think it is safe to consider the final -σφ or -σφ in 'Οσάρ-σφ as being the same as the Egyptian locution EM-SA-W, behind him, so that 'Οσάρ-σφ would be OSAR-EM-SA-W, Osiris is behind him, Osiris protects him. The same process of formation appears in ANUB-EM-SA-W, HOR-EM-SA-W, MÛT-EM-SA-W. 3. The invaders of Egypt are called *Shepherds*. *Shepherds* is the translation of the name MENTIU (cf. C. μούε, *pasce*), which is given not only to the Hyksos, but to all Asiatic peoples, from the time of the xviii dynasty to the fall of the Egyptian nationality. The Hyksos were *Mentiu*; so were the Syrians of king Rhamses III. The name of *Shepherds* given to Moses' auxiliaries and the confusion established between them and the Hyksos are thus explained easily, and correcting Manetho's present text according to the preceding remarks, we may gather from his narrative that "a tribe of public slaves, such as were the Israelites of this time, having been released from the quarries and quartered in the neighbourhood of Avaris, revolted under the command of one *Osar-em-sa-w*, the same as Moses. Those *Aatu* sent for help to the *Mentiu*, or Asiatic people, who invaded Egypt and nearly succeeded in conquering it."

According to Manetho, this happened during the reign of one Amenophis or Amenephtes, who has been identified with *Menephthah hotep-hi-mâ*, son of Rhamses II. Sesostris. I have not space enough to develop the considerations that have led me to hold Amenophis, not as Josephus would have it, as being an *invented* king, but as condensing in itself the story and names of two or three different kings, and to sketch thus the royal pedigree of the xixth and xxth dynasties:—



The reasons for this restitution are to be found in a *Lettre à M. d'Eichthal sur les Circonstances de l'Histoire d'Égypte qui ont pu favoriser l'Exode du peuple hébreu*, read before the Académie des Inscriptions et Belles-Lettres of Paris, and shortly to be published in the *Comptes rendus* of the same.

These results differ slightly from those of Dr. Eisenlohr. According to him, "Josephus' Amenophis is to be sought in Menephthah Seti II., and young Sethos is no other than Seti-Necht." But I am happy to see that we agree in placing the Exodus not, "as, is usually supposed, under the reign of Menephthah I., but in the reign of his successor Menephthah Seti II." This is the only time at which the kingdom of Egypt was weak enough to allow a tribe of public slaves to escape with impunity into the wilderness; while the necessity of Israel wandering for forty years is more than sufficiently explained by the subsequent triumphs of Rhamses III. and his conquest of Syria. That conquest and the wars that preceded it will soon be recounted by Dr. Eisenlohr from new documents, the principal of which is certainly the great Harris Papyrus itself.

G. MASPERO.

Roman Public Law. [*Handbuch der Römischen Alterthümer.* Von J. Marquardt und Th. Mommsen. Erster Band.] (Also entitled: *Römisches Staatsrecht.* Von Th. Mommsen.) Leipzig, 1871.

THE second title gives the more accurate notion of this book, which, professedly forming part of a corrected edition of the well-known *Handbook* of Bekker and Marquardt, is really a new and most important work on Roman Public Law. The present volume treats of the Magistracy in general: the second, as we learn from the preface, is to be on the several Magistracies; and a third is to embrace the *civitas* and the Senate. To those who are acquainted with the author's *History of Rome* it will be enough to say that the plan embraces everything which could be desired to supplement that work. Historical students have sometimes complained of Mommsen's "dogmatism": of his habit of giving his conclusions without argument, and even without references to the sources from which they come. The complaint was not perhaps wholly groundless: for though Mommsen has seldom advanced anything which he has not discussed, these discussions are scattered through his various minor works and occasional papers (such as his books on the Tribes, on the Roman Chronology, on the Coinage—to say nothing of the notes to the *Corpus Inscriptionum*), a field of literature which lies beyond the patience and even the bibliographical knowledge of most readers. The present work is admirably suited for all who wish to penetrate beneath the text of the standard histories. The minute learning here shown, the skilful selection and arrangement of authorities, the power of dealing with masses of detail, are qualities at least as remarkable as the eloquence and imagination of the *History of Rome*.

The aim of the work, as the preface explains, is, as far as possible, to extend to Roman Public Law the systematic treatment of which the Private Law is so conspicuous an example. The great merit of Mommsen's *History* lay in his profound understanding of Roman legal conceptions, and his thorough appreciation of their ubiquity and permanence in Roman life. He now presents us with the same thought worked out from the scientific instead of the historical side. The different periods—Regal, Republican, Imperial—are not kept apart, but the materials are arranged according to the filiation of the conceptions upon which they depend. Thus the whole of the present volume is devoted to features common to different Magistracies. Some repetition is unavoidable under this plan; but, on the other hand, there are many points upon which a flood of light is thrown by the mere bringing together of analogous matter.

The difficult subject of the Auspices is first treated. The intimate connection between Auspices and other attributes of the Magistracy is amply brought out, and a good explanation is given of the *Obnuntiatio*—a mode of political opposition which obtained a brief and singular importance towards the end of the Republic. Why it was resorted to rather than the older *Intercessio* is a question which seems to be as yet unanswered.

The subject of the Magistracy proper is introduced by a careful analysis of the conceptions denoted by *magistratus*, *imperium*, and *potestas*. Of these, *imperium* may be regarded as giving the source from which all Roman government ultimately springs—the notion of supreme unrestricted command. The modifications which were gradually introduced—*provocatio*, shortening of tenure, division of functions—are always carried out under forms which show an almost superstitious tenderness for the original institution. Mommsen distinguishes three processes by which the *imperium* was encroached upon: viz. (1) giving practically independent authority to "minor" magistrates; (2) creating more than

one holder of the *imperium*, in other words, the "collegiate" principle; and (3) admitting plebeian magistrates to equal or greater powers, that is to say, allowing an association not coextensive with the community to elect magistrates and pass laws which should have all the attributes of the magistrates and laws of the community. The first of these processes is that by which the wider conceptions of *magistratus* and *potestas* grew out of the original *imperium*. The second is that through which the plurality of supreme magistrates was adapted to accomplish the two conflicting tasks of every community—government in peace and in war. Mommsen has drawn out the various applications of this principle with the most careful elaboration, and has thus enabled us to appreciate the political genius by which an institution in appearance so cumbrous, and even self-destructive, was moulded by the help of a few distinctions—such as "home" and "foreign," original and delegated *imperium*, &c.—and made to yield the most flexible as well as the most vigorous government in all history. The constitutional doctrines thus obtained are not, indeed, new, for they are familiar in their general outlines to the readers of Mommsen's *History*. But in his present work we are able for the first time to understand and admire that union of logical consistency with wise adaptation to varying circumstances which constitutes the peculiar strength and glory of the Romans.

The most interesting part of the volume will probably be found to be the discussion of *Intercessio* (pp. 209–237), especially if read in connection with the expositions previously given of *par majorve potestas* (pp. 56–59) and the *coercitio* of the magistrates in its different forms (pp. 121–141). The distinction made between the right of forbidding (inherent in *major potestas*) and the right of *intercessio*; the treatment of both rights as belonging theoretically to magistrates in general, though of especial importance in the case of the tribunes; the proof that the tribune has *major potestas* compared with the consul—these are the main points which give the exposition its striking and convincing character. We can now understand, for instance, why the Senate applied to the tribunes when Appius Claudius the Censor refused to give up his office at the end of the legal period, and also why the support of three tribunes protected him in his unconstitutional course. Tribunician "intercession" was only available against particular acts, and only on appeal. Any tribune, however, as holder of *major potestas*, could order him to abdicate, and could arrest him (*coercere*) in case of his refusal. But any other tribune, as *par potestas*, could (not forbid, but) "intercede" against his colleague, and so quash the decree or command. By thus separating the positive from the negative action of the magistrates, Mommsen has cleared up many difficulties, especially regarding the degree to which a tribune was dependent upon the support of his colleagues.

The right of the Magistrates to summon the Comitia and the Senate (*jus agendi cum populo, jus referendi*) are treated in an equally luminous and systematic manner. The two rights, it is shown, are essentially correlated, although the tribunes had only the *jus agendi cum plebe*; the fact being that the tribunes never needed the right to summon the *populus*, because full powers were early given to the assembly of the *plebs*. Regarding the election of magistrates, Mommsen adopts (from Mercklin) the suggestion that magistrates with *imperium* had at first the right to nominate colleagues. Under this principle he explains the right of the consul to name a dictator, and promises to prove that the dictatorship is an original part of the republican constitution. The co-optation of the tribunes is historically attested, and in this respect, as in others, it is probable that the plebeians followed patrician precedents. The question when and how

the tribunes obtained the *jus referendi* is reserved for the second volume.

There is abundance of new and interesting matter in the sections which treat of the attendants on the magistrates (*apparitores*), such as scribes, lictors, *accensi*, of the *insignia* of office, and of the honorary rights attached to the holding of office. All such details, with the Romans, were so pervaded by their constitutional doctrines that they are often more instructive than direct statements; and the author's immense knowledge of inscriptions is especially applicable to subjects which lie beneath the surface, as it were, of ordinary historical narrative. We may notice especially the account of the *sella curulis* (pp. 311, ff.) and of the distinction between *ornamenta consularia* and *adlectio inter consulares* (pp. 369, ff.). Questions of this kind, in Mommsen's hands, enable us to understand why nothing is beneath the notice of philology: for a trifling detail of costume or etiquette may be the expression of ideas which have permanently moulded human society.

D. B. MONRO.

Early Roman Law. The Regal Period. By E. C. Clark, M.A.
London: 1872.

THIS little book will form a convenient introduction to a department of philology of great and increasing interest, viz. that which deals with the origin and growth of legal ideas. Mr. Clark modestly says that "for readers who may wish to acquire any substantial knowledge of the subject *la sauce vaut mieux que le poisson*"—the fish being his own, the sauce that of Varro and Festus. The text, however—the fish in this comparison—is not unsubstantial, though perhaps somewhat scanty. It is written in a lively style, not always free from obscurity. As Mr. Clark tells us that he has postponed the Decemviral legislation "to a time of greater leisure," we may look upon the present publication as a specimen of his studies rather than a complete work. The chief matters discussed are, the *leges regiae*, the process in the case of *perduellio*, the quaestorship, the *legis actiones*, and the oldest forms of conveyance, adoption, and testament. The process of *perduellio*, with the typical case of Horatius, is happily treated; the idea of allowing appeal in case of murder (*paricidium*) by the fiction of regarding it as treason (acting as a public enemy or *perduellio*) is eminently Roman. The value of the fragments quoted from so-called *leges regiae* is impaired by the extreme uncertainty regarding their date; in any case they are hardly more than regulations of pontifical ritual. Nevertheless they contain many traces of undoubtedly ancient custom, and as such they are skilfully used by Mr. Clark. The treatment of the *legis actiones* is slight; probably Mr. Clark will return to it in connection with the Twelve Tables. On *mancipium* and *nexum*, adoption, testation, &c., there is not much added to the exposition in Sir Henry Maine's *Ancient Law*; but it is convenient to have the authorities arranged and digested. On the side of constitutional history Mr. Clark is not very strong; his knowledge both of the sources and of the modern literature is obviously inferior to that shown in Mr. Seeley's admirable *Examination*. An instance of this is his criticism of Mommsen's view (adopted by Mr. Seeley) that the *patres* in the phrase *patrum auctoritas* are not the senate simply, but the patrician part of the senate. He there confines himself to one passage of Livy (vi. 42), whereas the view in question rests upon several other notices, such as the distinction drawn between *patres* and *conscripti*, and the parallel of the *interrex*, who was apparently chosen, not by the senate at large, but by an assembly of patrician senators. Probably Mr. Clark is not acquainted with the discussion of this curious topic in Mommsen's *Römische Forschungen*.

D. B. MONRO.

The Roman Blood Phials. [*Ueber den gegenwärtigen Stand der Frage nach dem Inhalte und der Bedeutung der römischen Blutampullen.*]
F. X. Kraus.

THE author, a moderate Roman Catholic, professor at Strassburg, well-known for his archaeological enquiries, here sums up the argument for some of the phials found in the catacombs containing blood, while allowing that most of the red is merely oxide of iron. He thinks they may have been deposited with the bodies of martyrs, "non vindicati," as a means of later identification when the persecution was over, in opposition to Le Blant's view that they were deposited as a kind of amulet in the graves of other Christians, who looked on the blood of the martyrs as a sort of preservative against the evil spirits; but there is no evidence of such a view in early times. The chemical evidence collected is particularly interesting. C. W. BOASE.

Intelligence.

Within the course of the present year continuations of some important historical works may be expected. G. Waitz, *Deutsche Verfassungsgeschichte*, of which vol. iv., the second portion of the Carolingian period, was published in 1861, whereas a new and very much altered edition of vol. ii., the Merovingian period, appeared in 1870, will reach in vol. v. the times of the Saxon and Franconian emperors, during which both Church and State in Germany had to undergo the most vital changes. Of W. v. Giesebrecht's *Geschichte der Deutschen Kaiserzeit*, we have the first slight instalment of vol. iv., the emperors Lothar III. and Conrad III., and may look out now with certainty for the complement containing the reign of Frederick I. Barbarossa. After the publication of the last six or seven volumes of Pertz's *Monumenta*, and of a number of documentary collections, the constitutional, ecclesiastical, and economical situation of the twelfth century having been discussed minutely in small and large works by the most competent scholars, there is at last hope of having a readable and trustworthy description of this famous epoch, based on the advanced state of methodical study. C. v. Noorden, *Europäische Geschichte im achtzehnten Jahrhundert*, of which the first volume, down to the battle of Blenheim, was received three years ago with due gratification, is expected to finish, if possible, in a second volume, the War of the Succession in Spain. We trust that this sound work may not be interrupted by its author exchanging at Easter his chair of history in the university of Marburg with that at Tübingen.

A third edition of Wattenbach's *Deutschlands Geschichtsquellen im Mittelalter*, a very meritorious work, and quite indispensable for every student of mediæval history, is likewise in course of preparation, innumerable alterations and additions having become necessary since the last edition in 1866. The most favourable sign, however, of the advance and popularity of historical literature in Germany is the circumstance that Ranke's *Sämmtliche Werke*, a complete collection in about forty volumes, started in 1867, and having reached as yet vol. xxiv., require already a second issue of the beginning. Their veteran author, the father of the modern critical school in Germany, and perhaps the most celebrated historian living, though above 75 years old, is still hale and actively at work, as is proved by the first volume of the new and seventh edition of *Deutsche Geschichte im Zeitalter der Reformation*. The reader will easily discover some curious alterations towards the end of the volume, chiefly owing to a publication of the Old Catholic Professor Friedrich, in Munich, on the Diet of Worms in 1521, from the authentic reports of the papal agent Alexander.

Winckelmann, *sein Leben, seine Werke und seine Zeitgenossen*, von C. Justi, the first volume of which was published in 1866, has been lately completed by another volume in two parts. This eminent work, a long deserved monument to the memory of the great man, to whose teaching a century of progress in art owes perhaps more than to any other single person, is just now widely read. Critics more or less seem to combine in the conclusion that, though not a masterpiece in every respect, the book, or better the collection of excellent essays grouped around their common centre, abounds in first-rate research, in deep thought about art in general and all its ramifications, and is on the whole brilliantly written, although rather more in a cosmopolitan than a pure national style. Perhaps the author presupposes too much that everybody, like himself, will be acquainted personally, and by a considerable residence in the country itself, with Italian history, life, manners, and feelings. Justi, who has left Kiel to take the chair of history of art in the university of Bonn, is travelling in Spain just now during the winter months.

Dr. Edmund Pfeiderer, author of a well known work on Leibnitz and his writings, hitherto clergyman in Würtemberg, is appointed

professor of history of philosophy and metaphysics in the university of Kiel.

Among the numerous dissertations published during the by-gone year by young scholars taking their degrees may be noticed: *Kritische Untersuchungen über die Quellen zur Angelsächsischen Geschichte des achten Jahrhunderts, mit besonderer Rücksicht auf die Zeit König Offas*, von Ludwig Theopold, Lemzo, 1872. They are distinguished by researches into the early portions of the Saxon Chronicles, and by an attempt to discover, if possible, some sort of rule in the well-known chronological discrepancies between the annals of the years 754–828. Not only Mr. Earle and Mr. Stubbs—whose books are not overlooked—but even beginners in early English history, may be interested to see how these matters are handled at present by the rising generation of German historians.

Mr. Edward A. Freeman and Professor W. Stubbs have been elected corresponding members of the "Société der Wissenschaften in Göttingen," in honour of their eminent labours in early English and mediæval history in general.

A book of considerable interest to English people is in the press in Germany: *The Correspondence of Frederick William IV. with Bunsen*. The Emperor of Germany has agreed, after much consideration, to allow these letters to see the light, and the selection and editing of them have been committed to von Ranke, who has also written a preface. The book will contain many curious and important disclosures respecting political and ecclesiastical events.

The bibliographical catalogues, issued by the firm of Vandenhoeck and Ruprecht at Göttingen, and superintended by Dr. Müldener, one of the librarians of the great University Library, are already favourably known abroad, in England, Holland, Scandinavia, Russia, and America. However, it may be useful to state that they continue to be published periodically—generally every six months—as systematic surveys in the chief branches of literature, both German and foreign, and not merely for the use of the trade and libraries. Their arrangement is exceedingly convenient for book collectors and scholars, viz.: a. *Bibliotheca geographica*; b. *B. historica* (history, biography, and politics); c. *B. historico-naturalis, physico-chemica et mathematica*; d. *B. mechanico-technologica*; e. *B. medico-chirurgica, pharmaceutico-chemica et veterinaria*; f. *B. philologica* (ancient and modern languages and archaeology); g. *B. theologica* (Protestant). A series of these catalogues serves as a most curious index of the movement in the different branches of science and literature.

We are sorry to hear of the death, from consumption, of Professor Kachenofsky, of the university of Kharkof, the well-known writer on political economy and international law. He died at Kharkof, on the 2nd of January.

MM. Didot, of Paris, are about to bring out a new edition of Joinville, by M. de Wailly.

New Publications.

SATTLER, C. Die flandrisch-holländischen Verwicklungen unter Wilhelm v. Holland, 1248–56. Göttingen: Peppmüller.

SCHILLER, H. Geschichte des römischen Kaiserreichs unter der Regierung d. Nero. Berlin: Weidmann.

THANER, F. Ueber die Entstehung u. Bedeutung der Formel: "Salva sedis apostolicæ auctoritate" in den päpstlichen Privilegien. (Academy Reprint.) Wien: Gerold's Sohn.

VOLLMER, A. Quaeritur unde Belli Punici Secundi scriptores sua hauserint. Diss. Göttingen: Peppmüller.

Philology.

Heroulanensium Voluminum Collectio Altera. Tom. VII. Fasc. 3. Naples: Detken.

THIS new fascicle of the *Herculaneum Rolls* has just been published. It contains *Ignoti librum, cujus titulus haud superfluit*. The lacerated pages treat of Poetry, and thus form part of a group of writings the classing of which is a task far from easy, owing especially to the strange polemical relations subsisting among writings otherwise nearly related to each other.* But for once we may safely dispense with

* Cf. e. g. vii. 107:

with

iv. 174:

— (τὸ τ) ἀ(ς ἄ) κο(ς) εἰς τὸν τῶν εἰ(θ)ισ- — (ὁ)ματῶν συντα(γ)ῆς καὶ τὰς
(μ)ένον γενομένης δοκ(εῖ)ν ἢ (ρ)ω)ικῶν ἀκούς δοκεῖν ἡρωικῶν συμ-
σώμα(τ)ων ἀκούειν, ἀλλὰ (μ)ηνοῦδ᾽ ἀκούειν κ.τ.λ.
τὰ τῶν πραγμάτων οἰκία ῥήματα πα-
ραίνει λαμβάνειν κ.τ.λ.

the lost title-page, for the whole of the contents, and more particularly the reappearance of Heracleodorus (pp. 100 and 103), one of the antagonists of Philodemus in his book, *Περὶ Ποιημάτων* (tom. ii. 182), leave scarcely any doubt that we have before us another part of that voluminous composition.

Two things occurring in these columns are likely to attract general notice. The first is a *new tragical fragment* (p. 93):

πρὸς σε πελάξω, τὸν διπλοβατήν
πόδα γηροκομῶν —

words spoken by the chorēgus in the name of a chorus, composed of old men (τὸ παρῆναι καμπύλας βακτηρίας ἔχοντας πρεσβύτα(ς)). Close to it we find a quotation from Euripides: ἦκα φέρων σοι τῶν ἐμῶν βοσκημάτων (*Electr.* 494, Nauck). But a matter of far deeper interest is the clearer insight we now gain into the allegorical system of Metrodorus of Lampascus, the pupil of Anaxagoras, by means of p. 90, the whole of which (with the single exception of the first line) can be easily restored as follows: καὶ περὶ (ἢ) νόμ(ων) καὶ (ἢ) θεο(μ)ῶν τῶ(ν) πα(ρ') ἀν(θρώ)πο(υ)s. καὶ τὸν Α(γα)μέμνονα μὲν αἰθέρα εἶναι [cf. Hesychius: Ἀγαμέμνονα τὸν αἰθέρα Μητροδόωρος ἀλληγορικῶς], τὸν Α(χι)λλεῖα δ' ἦλιον, τὴν Ἑλέ(ν)ην δὲ γῆν καὶ τὸν Ἀλέ(ξ)ανδρον αἶρα, τὸν Ἑκτο(ρα) δὲ σελήνην, καὶ τοὺς ἀλ(λου)s ἀναλόγως ὠνόμασ(ται) τοῦτοις· τῶν δὲ θεῶν (τῇ)ν Διὶ μῆτρα μὲν ἦ(α)ρ τὸν Διὸς υἱὸν δὲ σπλή(να, τὸν Α)πόλλω[ν] δὲ χολή(ν).

We are thus enabled to see that this ancient precursor of our modern Uscholds and Forchhammers was systematic and thoroughgoing enough, and that, whatever else may be rightly laid at his door, he did not, at all events, merit the taunt of inconsistency (which has been thought to be implied in the remark of Tatian, *Adv. Graec.* c. 37; comp. Grote, *History*, i. 3, 563, or Zeller, *Philosophie der Griechen*, i. 3, 831).

I may perhaps be allowed to profit by this opportunity for correcting a wrong impression likely to be derived from a notice of *Hercul. Voll.* tom. vi., fasc. 1-3, in this journal (*Academy*, vol. ii. p. 28). The new fragments of Epicurus, *De Naturā* (there mentioned), do not certainly yield any noteworthy results to a cursory or even a more than cursory inspection. But to a prolonged and concentrated study they disclose many things that are valuable, and some that are unique. So I have been led to perceive the partial

Or vi. 155 = Papp. 994, 2 (Bodleian with iv. 137 and 157 (where the end of the facsim.) : last sentence is found):

καὶ διὰ μὲν ἕτερον ἢ διὰ τὸν (ἦ)λον γένηται, καὶ ἐπὶ τῇ ἀφύμῳ καὶ τῶν ἄλλων ὁρῶνται, πρὸς ἀποδοτικῶν ἐστὶ τοῦ (τὸ)ν ἐκ τῆς ἀρρώστου ἦλον ἀπο(τε)λεῖν τινα (χ)ρίαν;

And vi. 153, 154 = 994, 19 and 24:

— ὥστε τοῦ λε(γ)ομένου(ν) βουλευθείς ὑπόδειγμα παραθεῖ(ν)αι περὶ(σ)πώμενον(ν) ὑπὸ διανομῇ(αὐτὸν τοῦτο) (?) κατεχόμενον, οὐκ ἡμῖς. οὐ γὰρ, φησὶν, καὶ ὅταν Σοφοκλῆς εἴπῃ "ναῖται δ' ἐμυρόσαντο νῆος ισχυάδα." (φε)ρόμεθα γὰρ ἐφ' ὃ βούλε(τα)ι κ(αὶ) ὁ ποητής, οὐκ ἐπὶ τὸν (κ)αρπὸν (ὡς) περὶ σ(ο)φίας γε(ν)ο(μ)έ(ν)ης τινὸς πληγ(ῆς) πρὸς (τῇ)ν ἀκ(ο)νή, ἐν ἡ(ί) μάλλον (ἐ)ν τῇ (ἐξ)έδε(ξ)το τὸν καρ(π)όν. τὸ δ' αὐτὸ καὶ ἐπὶ ἄλλων συμβαίνει πλείονων.

παρ(α)θεωρ(η)τὸν δ' ἅμα καὶ τὸ φέρειν ὁμοῦ δι(α)νόησαν ἀκοή λέγοντα γεινεσθῆναι τινα πληγὴν πρὸς τὴν ἀκ(ο)νή, ἐν ἡ(ί) μάλλον ἀν τῇ ἐξέδε(ξ)το τὸν καρπόν.

An attempt at restoring this passage (vi. 153-5), which could not possibly be more than partially successful, has been undertaken by Bücheler, *Rheinisches Museum*, 25, 623. In the same way part of iv. 127 can be shown to have been identical with vi. 144. The ἡμίσητος ἰχθύς, vii. 94, has reference to iv. 177, &c.

1 Fragm. 690, Nauck.

identity of the fragments published in tom. vi. 55, *seqq.* with those published at the end of tom. x. (Coll. prior),* and by dove-tailing the mutilated remnants of these two copies of the same book (not unaided by the Bodleian facsimiles of the respective papyri), we are able to reconstruct the view which Epicurus had taken of the Will Question—a view at once deep and original, and curiously analogous to that of Voltaire.

TH. GOMPERZ.

Gregorii Bar-Hebraei Chronicon Ecclesiasticum, quod e codice Musei Britannici descriptum conjuncta opera ediderunt J. B. Abbeoos et T. J. Lamy. Tom. I. Lovanii, 1872.

It is already more than three years since subscriptions were first invited for the above-named work. At last we reap the first-fruits of this important publication, and the first volume, which has just appeared, corresponds, we hasten to say, to what was expected of the two learned editors.

It would be late in the day to speak of the learning of Bar-Hebraeus, of the works which he composed, and of their importance (see *Journal asiatique*, 1869, pp. 240-242, 249, and 1872, avril-mai; also preface to *Oeuvres grammaticales d'Aboufaradj*; cf. *Journal asiatique*, 1872, ii. pp. 240-256). Who, in fact, does not know the variety of the subjects on which that facile genius exercised himself, and at the same time the erudition the criticism, the sureness of judgment, the good taste of which he has given proof? Bar-Hebraeus is at last appreciated, though not as yet in proportion to his merits; and editions or interpretations of his works come by degrees to satisfy and sharpen our curiosity.

To-day it is not merely a new source of information which is offered us in Oriental history; it is, above all, a void, a lacuna, which the chronicle of Abulfaradj supplies. Till it appeared, the history of the Syrian communities, orthodox, Monophysite, Nestorian, had been almost entirely ignored by European writers. There was not a single book in which the various phases of their political, religious, and literary life were retraced in order and detail. Assemani had, no doubt, for a century past thrown some light on these Asiatic churches, and resolved some of the problems which were rife respecting them; but whence had he himself derived the documents embraced in his *Bibliotheca Orientalis*, but from the writings of the celebrated Jacobite primate? To what authority did he constantly appeal, but to that of the *Maphrian* of Tagrith? In what arsenal inaccessible to Europeans did he find those interesting documents, by the aid of which he redacted his biographical notices on the writers of Christian Syria, but in the voluminous collections of the works of Abulfaradj? Assemani did not conceal it from himself, and everyone is now well aware of it; Bar-Hebraeus served him for a library; now it is Bar-Hebraeus who must still be studied by those who would acquire an extended knowledge of the matters of the Christian east. Not that Abulfaradj knew or told everything, but he knew more than anyone else, and relates it in a better form, of the permanently interesting portions of his national history. He is therefore the best, if not the only, guide for an enquiry into the antiquities of Christian Syria.

In culling from the historical works of Abulfaradj, as he has done in the second book of his *Bibliotheca Orientalis*, Assemani has been a benefactor to science, and his accuracy may thoroughly be depended upon. It must be admitted, however, that it would be better for us to possess the sources at which he has drawn, that we might be able to verify his statements, and judge for ourselves of their adequacy. There can be no doubt then that the public will accord a

* A similar process has led to the identification of the fragments of *Ἡερὶ Φύσεως*, contained in tom. vi. 1-7, with part of those published long ago in tom. ii. 37, *seqq.* (Coll. prior). Comp. *Zeitschrift für österreichische Gymnasien*, 1867, 3.

favourable reception to this first volume of the *Ecclesiastical Chronicle*, and will ardently wish to have the whole of it soon in their hands.

When we recollect the number of scholars who have had the intention of publishing this work, or who have recoiled before the enterprise, we can understand that the enterprise of MM. Abbeloos and Lamy has been environed with considerable difficulties. They have had to copy the texts and to translate them, two long and laborious operations, particularly the second; for, although the style of Bar-Hebraeus is generally pure, limpid, and worthy in all points of the second golden age of Syrian literature, it yet contains many expressions borrowed from foreign languages, of which it is not always easy to catch the sense. Add to this, that the Syriac lexicons at our disposal are extremely imperfect, and we shall be a little more indulgent towards the mistakes which have escaped the attention of the editors of Bar-Hebraeus.

The first volume of the *Chronicle* contains 456 columns of text or translation, and presents the ecclesiastical history of the orthodox and Monophysite Syrians almost down to the eleventh century. Following the custom of the ancient chroniclers, Bar-Hebraeus goes back to the beginning of all things; he introduces the history of the patriarchs of Antioch by that of the pontiffs of the Old Testament. This passage, which is sufficiently short (cols. 1 to 32) seems to supply the place of a preface. Next comes the history of the apostles and the orthodox or Jacobite patriarchs down to the year 1399 of the Greeks or 1088 of Jesus Christ.

The Syriac text is in general sufficiently correct. There are, no doubt, a few errors; but how could they be avoided in a long printed work when the character employed is imperfect, and the compositors are but little accustomed to Oriental type? Here are a few of the more important ones—not that they are of any great moment. Page 45, line 9, *R'doufo* for *R'doufio*; *ibid.* 14, *Peltso* for *Pets'ho*; 61, 14, *th'raihein* for *th'raioun*; 105, 11, *coursol'houn* for *coursavot'houn*; 131, 9, *schok* for *sok*; 565, 23, *noth'rai* for *not'rai*; 193, 12, we should probably read *oh'do* instead of *hoido*, see note on 2nd col. 2nd last line; 199, 6, *lan* for *men*; 207, 5, *i'en* for *id'in*; 213, 6, *tal'io* for *thal'io*, see line 11; 215, 11, *m'rahiin* for *m'raein*. We would also point out to the learned editors a few passages which call for revision: 49, 7, 20; 63, 19; 87, 3; 105, 15; 113, 3; 115, 2; 117, 3, 9, 21; 119, 9, 22; 129, 6; 133, 22; 135, 2; 145, 8; 159, 14; 165, 27; 167, 18; 185, 16; 197, 2; 209, 5; 219, 11; 221, 6; 223, 10, see note 2 and page 225; 225, 16; 227, 6, 20; 233, 3; 235, 12, 16, 23; 237, 6, 12; 241, 20; 243, 5; 247, 10, 20; 253, 21; 263, 8; 275, 11; 277, 18; 279, 7; 297, 23; 331, 12; 335, 11; 337, 17; 351, 12; 361, 15; 387, 4; 421, 1, 5; 429, 16.

The works of Bruns and Kirsch, the learned remarks of Bernstein and several other scholars, have shown that the translation of the chronicle of Bar-Hebraeus was an arduous work, even for the part in which we have long possessed the Arabic text. How much more difficult must it be when we have nothing but the Syriac text to guide us. The editors themselves admit that some errors have escaped their attention (p. xxx), and they propose later to indicate all the corrections they have found necessary. We shall see faults like the following removed: Page 122, line 10, *sedem* ('oumro) *Bar-chatib* for *Omar-bar-chatab*; 150–152, *nec quod aegre erga illum dispositus sim, aliis complacere quaero*, for *illum vitupero*; 172, 15, *jugulate* for (manu) *percutite*; 184, 24, *tractatus* de festis for *carmina in festa sancta*; 206, 7, *sua eum modestia morigerum reddebat*: this refers, in our opinion, to the emperor, and should be rendered: *sed (imperator) viri sanctimoniam veritus in eum injicere manus ausus non est*; 350, 9, *nolim tamen domestica mea deprimere*,

instead of *ne nimis mea aestimare videar*; 384, 23, *neesse non habeo gravare intelligentiam tuam*, instead of *neesse non habeo depingere intelligentiam tuam*; see also 373, 9; 405, 9; 405, 23; 417, 20; 445, 20. Instead of *pacem illi acceleravit*, p. 409, 33, we should prefer to render *illum cito abstulit*.

But these are only trifles, which do not seriously impair the value of the work. The editors have performed a real service, not only to Orientalists, but to cultivated readers in general, who will highly appreciate the translation of the *Chronicle*, and the historical, bibliographical, and geographical notes by which it is adorned.

L'ABBÉ MARTIN.

De Astrologiae Indicae "Horā" appellatae Originibus. Accedunt Laghu-Jātaki Capita inedita III–XII. Dissertatio philologica; scr. Hermannus Jacobi. Bonn: 1872.

THE subject-matter of Dr. Jacobi's dissertation belongs to a kind of literature that, for obvious reasons, is little inviting for most Sanskrit philologists. Yet the results obtained by scholars like Colebrooke and Weber are well apt to show to what useful ends the study of Indian astrology may be made subservient. It is to the study of that system of perverted ingenuity that we are indebted for the first and strongest direct proofs of the influence of Hellenism on Indian science and quasi-science. And besides, astrological observations enter so largely into the habits of Indian life, past and present, that a knowledge of the general features at least of the system may be safely recommended to every Sanskritist. It would be an unreasonable demand, however, that all should devote their time to so dull a task, and if there only be a few willing to make a more special study of the astrological branch of literature and communicate the results of their labours, that is all that can be required.

Both by his translation and his introduction Dr. Jacobi has proved how fully he acknowledges the relative importance of Indian astrology, especially in its connection with its Greek counterpart. His translation is generally faithful, being based upon the excellent commentary of Utpala, without whose care and industry Varāha-Mihira would, it is most likely, have been utterly forgotten. A still higher praise should be awarded to the interesting introductory chapter in which Dr. Jacobi exhibits a more extensive knowledge of the Greek sources, Firmicus Maternus, Manetho, &c., than, perhaps, any of his predecessors in that walk of literature. As it would be out of place in a short notice to give a more detailed exposition of the contents, we will limit our remarks to a few points.

The question treated of by Dr. Jacobi in his introduction, p. 13, *seq.*, as to the period of the *Gārgi-Sanhitā*, is far from being so easily solved as he seems to think. To avoid any misunderstanding, Dr. Jacobi would have done well to use the term "author of the *Garga-Sanhitā*," instead of simply "Garga," for even those who believe in the existence of some man living in no period, and possessed of the felicitous name of Grumbler (*i. e.* Garga), will acknowledge that his authorship is as fictitious as the Sun's and Brahman's.

The question then is whether the book ascribed to Garga dates from about 300 A.D., as Dr. Jacobi opines. It is by no means impossible; but as Varāha-Mihira flourished 550 A.D., and Kālidāsa about the same time, or even earlier, according to Dr. Jacobi himself (see his *Sententiae*, at the end), we ought at the same time to conclude that in the interval between 300 and 500 A.D. changes in language, style, taste, and habits of thought must have gone on at an unusually swift pace. For the difference between Garga and Kālidāsa, Āryabhaṭa and contemporaries, is very great. However that may be, it is dangerous to pronounce or even to dispute about the matter before we have a complete and

readable text of the *Gārgi-Sanhita*, were it only to make out whether the whole be from one hand and of the same time, or not.

Among the many good remarks occurring in the dissertation, we point out the most happy rectification of the generally adopted opinion (originally Weber's, if we are not mistaken), that Sanskrit *kemadruma* answers to *χηματισμός*. Dr. Jacobi proves that not this Greek word, but *κενόδομος*, is the term to which the origin of *kemadruma* is to be traced. By the way may be remarked that in the verses quoted from Utpala the reading *arthagamo* is not right; *arthāgamo*, "acquisition of wealth," is meant. As to *arthakshapa*, two lines before, that is no word at all; the word is *arthakshaya*, "decrease of riches," "loss of wealth."

The word *vibudha* (p. 46, l. 22) is wrong, undoubtedly, as the editor has pointed out, but the emendation *budha* will not do, because the latter never occurs, so far as we know, in the sense of "a god," and yet it appears from the parallel passage in the *Brhaj-jātaka* that only a word denoting the same idea can have been intended. A restitution based on palaeological grounds or the similarity of letters will in this case be tried in vain. Therefore we may hold that the error has sprung from another cause, viz. the fact that the passage in the *Brhaj-jātaka* exhibits *vibudha*, which has been substituted for the required dissyllable, of the same purport, in the *Laghu-jātaka*. That dissyllable is *sura*, "a god."

We cannot end this brief notice without giving utterance to our hopes that Sanskrit philology will be benefited by more works from the author, whose first publication is of small compass, but, to use an astrological phrase, augurs so well for the future.

H. KERN.

Intelligence.

The *Daily Telegraph* of January 9 publishes a correspondence between Mr. Edwin Arnold, on behalf of the proprietors of that newspaper, and Mr. Winter Jones, Librarian of the British Museum. The proprietors offer the sum of 1000 guineas to cover the expenses of a fresh expedition to Mosul, under the conduct of Mr. George Smith, on the understanding that the researches be concluded within the space of six months. This very liberal offer has been accepted by the Trustees of the Museum, with the sanction of the Lords of the Treasury, who have allowed Mr. Smith six months' leave of absence from his official duties at the British Museum. Such relics of Assyrian antiquity as may be thought worthy of transport to England are to be presented to the British Museum; and Mr. Smith has agreed to furnish the *Telegraph* with full reports of his proceedings while engaged in the expedition. It is probably the first time that a purely scientific object has been thus subsidised. Our best hopes will accompany the expedition, which appeals even to a wider circle than the deservedly popular "Palestine Exploration Fund." One little thing only is wanted to crown the generosity of the *Daily Telegraph*: a complete abstention from pretentious and sensational writing on the dangerous subject of Assyrian antiquities.

In all directions we notice a growing sympathy on the part of Semitic scholars with the labours of cuneiform interpreters. Dr. Kuenen devotes seven pages of the new number of the *Theologisch Tijdschrift* to the recent work of E. Schrader, already reviewed in the *Academy*. He professes to have been already converted by the careful and methodical examination of the basis of the decipherment by the same writer in the German Oriental *Zeitschrift* for 1870. But he hardly does justice to the merits of M. Oppert, who had already in his most valuable *Expédition en Mésopotamie* offered explanations of particular phenomena for which Dr. Kuenen refers to other scholars, viz. the identification of Abel (Hebel) and the Assyrian *habal* (son), and the elucidation of Assyrian monograms.—A writer, who signs himself J. G., in *Grätz's Zeitschrift* for December, gives a thoughtful notice of Sayce's *Assyrian Grammar* (also reviewed in the *Academy*). When, however, he represents the author as deriving certain grammatical forms from a foreign source, he forgets the passage on page 2 of the *Grammar*, in which the author expressly guards himself against such an imputation.

Assyrian students will be interested in the following note from *Trübner's Record*:—"Mr. E. Thomas, the well-known Oriental palaeographer and numismatist, has published in his *Early Sassanian Inscriptions, Seals, and Coins* (p. 8), impressions of seven seals from the

record chamber of Sanherib, the Assyrian king. Six of them bear evidently characters which resemble very much the Himyaritic and Ethiopian writing, which similarity has been already observed by Mr. Thomas himself, who calls them Ethiopian seals. At the last meeting of the Royal Bavarian Academy of Sciences, Professor Haug made these seals the subject of a paper, in which he showed that Nos. 2, 3, and 4 contain the same name, which can only be read (from left to right) *Shamsh*. This name he then identified with *Samsh*, who is several times mentioned in the Assyrian inscriptions (in those of Tiglath-pileser IV. and of Sargon), and expressly called *sarrat mat Aribi*, i. e. Queen of the Arabs. The characters on the seal are evidently those which were current in ante-Christian times all over Arabia, since inscriptions in them have recently been found in the ancient Moabite country, and some time ago at Warka, in South Chaldaea. The paper will shortly appear.—S."

An anonymous writer makes this statement in the *Phoenix*:—"It is said that over 100 students are now employed at Yedo, in codifying and simplifying the Japanese characters, with a view of adapting them to the representation of sounds used in foreign languages. A scheme to supply the Japanese with a phonetic alphabet, capable of representing every one of the ninety-two consonantal and vowel sounds, as well as their native sounds, will shortly be submitted by the writer, the characters being founded on the outlines of the present *I-ro-ha*."

Trübner's Record for January 1 contains a translation of "A Buddhist Jātaka from the Chinese," from the 14th kiouen of the *Mahā Parī Nirvāna Sūtra*, by the Rev. S. Beal.

Rabbi Isaac Weiss, editor of the *Mekilta*, and author of a book on the idiom of the *Mishna*, has brought out the first volume of a history of the Rabbinical literature, under the title, *Zur Geschichte der jüdischen Tradition*. Unfortunately, as it is written in Hebrew, it will only be accessible to Rabbinical scholars. M. Weiss is one of the best Talmudic scholars, and, though orthodox, does not shrink from modern criticism. He has even introduced a chapter on the doctrines of the New Testament with reference to the Jewish tradition. We expect impatiently the second part, which will treat of the Talmudic period, for which there are more Rabbinical authorities than for that between the first and second temples.

The first part of Mätzner's *Old English Dictionary* (in continuation of his *Altenglische Sprachproben*) has appeared. It extends only to "at." Judging from this specimen, the work is a considerable advance on Strattmann's. The thorough treatment of the particles, especially, augurs well for the general soundness of the whole.

M. Littré has completed the last volume of his classical French Dictionary.

Contents of the Journals.

Journal of the North China Branch of the Royal Asiatic Society. New Series, No. VI. Shanghai, 1871.—1. Notes on the Shantung Province, being a Journey from Chefoo to Tsiuhsien, the City of Mencius; by J. Markham. [The party started from Yentai (Chefoo) on February 24, 1869. Their route lay through the Tsyhya district, and the cities Laeyang, Tsimi, Kyauchow, Kaumi, Weihsien, Tsingchow-foo, Chechuen, Tsinan-foo, Taengan-foo, whence they ascended the Taeshan range studded with Taoist temples. They then proceeded to Kiufow, the city of Confucius, of which an interesting account is given, as is also of Tsiuhsien, the city of Mencius, which they visited next. The paper also contains detailed accounts of the nature of the ground and the products of the districts traversed.]—2. On Wen-chang, the God of Literature, his History and Worship; by W. F. Meyers. [This is one of the canonical divinities to whom worship is officially addressed throughout the empire of China by imperial ordinance. Twice in each year sacrifices are offered before his altar in every city; and the temples erected in his honour vie with those of Kwan-Ti, the God of War, in popular respect. He is represented either under the form of a dignified and venerable sage, or of a wild unearthly figure; and is connected with the constellation of *Ursa Major*.]—3. The Fabulous Source of the Hoang-ho; by E. J. Eitel. [By Chinese Buddhists the source of this river is connected with the Anavatapta (or Manasarovara) lake, on the northern slope of the Himalaya, whence four rivers are said to issue, viz. the Gangā, Sindhu (Indus), Vakohu (Oxus), and Sītā. The last-named river is said to disappear in the earth, and, after passing through a subterranean channel, to reappear again on the Ashmakūta mountains as the source of the Chinese river Hoang-ho, and flow into the eastern ocean.]—4. Sur les Institutions de Crédit en Chine; par M. G. E. Simon.—5. On the Introduction and Use of Gunpowder and Fire-arms among the Chinese; with notes on some ancient engines of warfare, and illustrations; by W. F. Meyers. [Contests the opinion prevalent as to the discovery of gunpowder by the Chinese, and advocates the claim of India as the birthplace of the invention of explosive compounds.]—6. The Chinese Game of Chess as compared with that practised by Western Nations; by K. Himly. [Shows the close connection of the Chinese game with the Indian and

Persian. The writer demurs to Bland's theory on the Persian origin of the game, and inclines to consider either India or Cambodia as its birthplace.]—7. Note on the Chihkiang Miautz'; by D. J. Macgowan. [The Miautz' or hill-tribes (lit. sons of the soil, or aborigines) are divided by the Chinese into two classes, the civilized, or *shuh*; and the wild, or *sang*. Their daughters are never given in marriage beyond their pale, but girls are sometimes taken from without for wives. They dissent from the prevailing creeds, Confucianism and Buddhism, being worshippers of spirits or demons, and having neither temples nor images. From passages in Chinese historians it appears that during the reign of the last emperor of the Yuen dynasty (about 1333 A.D.) the Miautz' were numerous and formidable in the departments of Chichau and Funghwa.]—8. Notes on the Provincial Examination of Chekeang of 1870, with a version of one of the Essays; by G. E. Moule. [The provisional examination for the second literary degree at Hanchow. 11,000 candidates are said to have entered the examination-yard, of which 112 obtained the degree and 18 were honourably mentioned.]—9. Chinese Chemical Manufactures; by F. Porter Smith.—10. Journal of a Mission to Lewchew in 1801; by S. W. Williams. [The journal of Li Ting-yuen, a member of an imperial commission despatched from Peking to Shudi, in which he narrates his observations in a lively style, and furnishes a fair idea of the civilisation of the people, with notices of their government, customs, and products.]—11. Translation of the Inscription upon a stone tablet commemorating the repairs upon the Cheng Hwang Miao, or Temple of the Tutelary Deity of the City; by D. B. McCartee. [Composed and written by Chên Sie, surnamed Pan-kiau, renowned as a calligraphist, scholar, and wit, about A.D. 1150.]—12. Retrospect of Events in China and Japan during the years 1869 and 1870; by J. M. Canny.

Zeitschrift für Deutsche Philologie, IV. 3.—W. Braune: Untersuchungen über Heinrich von Veldeke. [Proves, chiefly from the rhymes, that Veldeke wrote not in High German, as has been hitherto assumed, but in his native dialect of Maestricht.]—Rückert: Zur Charakteristik der deutschen Mundarten in Schlesien. II. [States as the most general and characteristic feature of these dialects the weakness of their accentuation.]—Kern's *Glossen in der Lex Salica*; reviewed by R. Thiele. [Contains very valuable and original matter very inconveniently arranged. Thiele gives a summary of the phonetics and inflexions of the Frankish language, based on the results of Kern's investigations.]

New Publications.

ABEL, C. Ueber den Begriff der Liebe in einigen alten u. neuen Sprachen. Berlin: Lüdertitz.

ARDA VIRAF, The Book of. The Pahlavi Text prepared by Dastur Hoshangji Jamaspji Asa; revised and collated with further MSS., with English translation and introduction, and appendix containing the texts and translations of the Gosh-ti Fryāno and Hadokht Nask, by M. Haug, Ph.D., assisted by E. W. West, Ph.D. Published by order of the Government of Bombay. Trübner.

BÖHTLINGK, O., und ROTH, R. Sanskrit-Wörterbuch. 48. Lfg. Leipzig: Voss.

KOSSOWICZ, C. Inscriptiones palaeo-persicae Achaemenidarum. St. Petersburg.

MIKLOSISCH, F. Ueber die Mundarten u. die Wanderungen der Zigeuner Europa's. I. Wien: Gerold's Sohn.

PFIZMAIER, A. Ueber einige Kleidertrachten des chinesischen Alterthums. Wien: Gerold's Sohn.

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